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THE

CONVICTION OF NOVELTIE, AND DE- fense of antiquitie.

OR

DEMONSTRATIVE ARGVMENTS
of the fallitie of the newe Religion of England: And
trueth of the Catholike Roman faith.

DELIVERED IN TWELVE PRINCIPAL
Sylogismes, and directed to the more scholasticall wits of
the Realme of great Britanie, especially to the ingenious
Students of the two most renowned Universities of Oxford
& Cambridge.

AUTHOR R. B.

Roman Catholike, and one of the English
Clergie, and Million.

—GRATIAS AGO TIBI O PROPERIUSVM CHRI-
stum pro omnibus Christianis fidei vestra annuntiatione
in universa mundi Rom. 1. 6.

QVISQVIS ES ASSERTOR NOVORVM
Dogmarum quod te ut parcas Romanis auribus par-
cas fidei quae ab Apostolico ore laudata est.
S. Hier. ep. ad Pamachium & Oceanum.



CATVAPOLI,

Apud viduam MARCI WYONII.

Anno M. DC. XXXII.

THE CONVICTION OF NOVELTIE, AND DE fence of discipline

DEMONSTRATIVE ARGUMENT
of the truth of the Christian Religion
against the objections of the
Atheists, and the
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LONDON: Printed and Sold by J. K. at the

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CATYAL
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THE
P R E F A C E
AND DEDICATION
of the worke.



Ne & none of the smaleſt differences betwixt trueth & falſitie is, that trueth is able to defend it ſelfe onely by trueth, neither doth it ever appeare ſo decent either in publique or priuate as in it owne naturall habit: whereas on the contrarie falſitie as being of an imperfect & baſe qualitie can not poſſible ſubſiſte & maintaine it ſelfe except it be apparelled with the ſurtine robes of trueth. And therfore our diuine Sauour knowing & preuiding how eaſilie his ſeruants might be deceiued by taking the one for the other, that is falſe doctrine for true, as a moſt prudent, circumspect, & louing maſter he giues vs a ſpeciall warning to beware of thoſe who come vnto vs in the garments of ſheepe,

*Attendite
falsis Pro-
phetis qui
veniunt ad
vos in ve-
stimentis
ovium, in-
trinsecus
autem sunt
lupi rapa-
ces. Matth.
7. 15.*

*Perdere vo-
lebant ma-
stare & oc-
cidere. Vi-
deamus il-
los sistori.
Ipsi intrant
per ostium
in ovile qui
ipsum Chri-
sti nomine
gloriantur.
Innumera-
biles enim
sunt qui se
videntes
non solum,
inestans, sed
à Christo
illumina-
tor videri
volunt. Sunt
autem here-
tica tract.
43. in loc.*

insinuating herby that it is the common pra-
dise of teachers & preachers of false doctrine
to vse false colors, & to carie the badge of trueth
tho' they haue no trueth in them, or at the
least none but such as is mingled with much
falsitie & deceipt: & for the same cause he ad-
deth of such false Prophets, that inwardly
they ar rauenous wolues, that is what soeuer
our warde shew they make, & how soeuer
they colore the matter, they are not true Pa-
stors, they come not truely to feed the flock
of Christs, but as S. Augustin saith of the gen-
tilicall Philosophers & heretiks they come to
kill, & destroye.

Iuste in this manner doth it passe with the
teachers & establisers of the new Religion in
England. They veste them selues with sheeps
skins in that they make profession of reformers
of the Church, but vnder the specious & plea-
sant color of reformation, they deforme all true
Religion, & faith, & virtue. King Henry the
8. altho' he was not of this Religion which is
at this present professed & practiced in En-
gland, yet was hee the first that opened the
way vnto it, & this vnder the color of refor-
mation: any yet what monster was euer more
deformed then hee? he was *uniformiter defor-*
mister deformis, deformed I meane both within
& without, both in bodie & soule. What a
rauenous wolfe was hee? Howe manie reli-
gious

gions conuents, & monstries did he deforme
deface & destroye. What a number of religious
persons did he turne to the wyde world to lead
an irreligious life, exposing them to the breach
of their solemne vowes to God.

Finally what a generall libertye did he intro-
duce, both in faith & manners, in all sortes of
people, he him selfe being the master of mis-
rule & ringleader to all licentiousnes.

And according to this begining, his sonne
& successor did continue, who altho' his ten-
der yeares & weaknes of bodie did not permit
him to imitate the vices of his Father, yet had
he tutors & protectors that were not farre be-
hynde their old master, neither in corruption
of faith nor manners. Whoe seeking for new
Euangelists in forraine countries, founde Boer,
Martir, & others whoes fingers tickled to be
working in the newe haruest, who coming in
to the countrye & finding the people generally
inclined to libertie easily made their entrance
into change of Religion, & so in a shorte tyme
vnder the plausible title of reforming abuses in
the Church, they introduced a forme of Reli-
gion neuer heard of in England as neither in
the rest of the Christian world in all parti-
culars: & thus promissing Christian libertie
they intruded an vnchristian corruption both
in doctrine & lyfe, making by that meanes of
an ill begining in the Father a worse conti-

nuation in the sonne. Which ill begining & continuatiō (excepting that religious interruption of Queene Maries tyme) had a yet more vnchristian progresse in the Reigne of Queene Elisabeth, who, not content with the proceedings either of her Father or brother in that nature, but adding euill to euill for politique ends, as not houlding her selfe & Crowne safe except she did first extinguish the ancient Religion of the Realme, by reason of the knowne flawe of her title, she inacted those seuerelawes against both Catholike Clergie & layzie which haue ben still executed by her successors; iltho' throu' the naturall clemencie of our present souetaine, not in that sanguinarie manner that then they were put in practice & execution.

And thus I haue signified in breefe the origine, continuation & progresse of the new professed faith in England, which notwithstanding it carrieth with it neuer so glorious a resemblance of reformation, yet is it but a new fashion framed muerly for the profit & conuenientie of the inuentors, & to please phantasticall, & curious itching wits, & myndes inclined to libertie: And so daylie altering as newefashions in apparell vse to alter, by diuine providence it will at leingth vanish away & turne to the old fashion againe, I meane to the ancient Religion most vniuersally euer professed both

7
both ther & in the rest of the Christian world,
For the furtherance & adnauncement of
which, that which here I intende to proue is
that the Religion whose begining & successe
I haue now compendiously declared as publi-
quely & commonly professed at this day in En-
gland is no true Religio but a false & erroneous
doctrine, & practice, deceitfully masked &
disquised with the apparell of truth: & on the
contrarie that the present Roman faith is the
onely true Religion, as with Gods assistance
by my arguments against the one & in fauor of
the other it will appeare to the learned louers of
truth, to whome cheefely I consecrate these
my labors as to the most ingenious & inge-
nuous myndes.



8
A breefe prelocution to the readers.

Peraduenture at the first sight of this treatise you will expect an other Campian coming to challenge you to disputation.

It is true I professe I am a Champion in Religion, but not a Champion to prouoke you, neither doe I intend to persuaide you in a Rhetoricall manner, but onely to propose vnto your ingenuous myndes & mature iudgements pure trueth, & pure falsitie in their owne seuerall & natieue habits & colors as good an euill, to the end that by your free election you may stretch your handes to the one & leaue the other according as you shall finde your selues moued by diuine inspiration & force of reason. Yet not so remissely but that if anie one should require further satisfaction, let him but obtaine me a safe conduct graunted by competent authoritie, & I will not refuse to decipher the Gyroglisse of my name as euer most readie according to Apostolicall aduise, to render reason of the faith I professe.

And althou' perhaps it will be iudged more sutable to my manner of proceeding & deliuerie of my doctrine to haue put it in the latin tongue, yet because I considered ther are in our cuntrye manie pregnant & actiue wits which neuerthelesse haue smale knowledge in that lan-

language; I resolved rather to publish it in the vulgar tongue to the end that all those who at studious of truth may be free from impediments in their search of reason. Neither is it intended for euerie pedanticall bibleist, but for such as in some sorte are instructed in scholasticall discipline: *qui potest capere capiat.*

And if by the grace & assistance of God my arguments shall but make so much impression in the readers as onely to reduce some passionate & partiall myndes in matters of Religion to such a point of temper as they shall come to iudge it a thing repugnant to reason & conscience that those who haue so much reason & so forcible arguments for their cause should be esteemed worthy of contumelie & persecution for their profession & defence of the same, I shall neuer accounte my paines & tyme ill employed. And thus I comit & commende you to the grace & protection of Christ our Saviour,

THE



THE
FIRST PARTE
OF THE
CONVICTION
CONTAINING THE
IMPVGNATIVE ARGVMENTS.

THE FIRST PRINCIPAL
ARGVMENT.



N O for confutation of the English Religion which I assume for the firste parte of my disputation beginning with the name Catholike, I argue in this manner.

All Religions which are not Catholike, are false Religions.

But the Religion now publiklie professed in England is not Catholike.

Ergo the religion now publiklie professed in England is a false Religion.

In

In the Maior, & conclusion of this Sylogisme there is no difficultie, neither can the aduersaries denie them. The *minor* onelie is in controuersie, & it I proue with another Sylogisme in the manner following.

All Religions which are not vniuersall, generall, or common, are not Catholike.

But the Religion now professed in England is not vniuersall, generall, or common.

Ergo the Religion now professed in England is not Catholike.

That the Religion is not Catholike which is not vniuersall, generall, or common is cleerlie demonstrated by the signification of the worde Catholike which importeth vniuersallitie or generallitie, according to the vse which euen our aduersaries themselues make of it: Who in their Bibles for the Latin wordes *epistola Catholica*, translate & put in English, the generall epistle of Iames, Iude &c. Not to stand vpon the ancient authoritie of saint Augustin & other Fathers, & Councils, who when they speake of the true Church, or faith, vse the name Catholike in that same sence, as after shall appeare. And by this the *major* proposition of the second Sylogisme is sufficientlie proued to be true. Now touching the *minor* to wit that the Religion publiklie professed in England is not generall, vniuersall, or common, likewise proue by distinguishing all the diuers

12 THE ENGLISH RELIGION

uers kindes of vniuersallitie which according either to Philosophie, or moral doctrine can be imagined, & by conuincing that none of them agree to the Religion of England; which I prosecute in this manner.

All vniuersallitie in Religion is either in the matter or material object of faith, or in the time, place, & persons that professe it: or els in the rule or reason which directs them in the faith, & profession of it. For prooffe & declaration of all which particulars, & that none of them be founde in the Religion of England, it is to be supposed as certaine that the worde vniuersall signifieth not onelie generallitie but also vnitie, so that the thing which is vniuersall must be one in itselfe as well as common to others: that which not onelie the vsuall acceptation of the worde doth shewe which by Aristotle & the rest of the Philosophers both ancient & moderne is commonly taken for *unum in multis*, that is one thing in manie, or one common to manie: but also the verie etymologie & sounde of the same word doth plainely declare. Yea & the ancient Fathers also affirme the same in those places where speaking of the vniuersallitie of the Church in place, they say the Church is one, and yet dispersed

Lib 2. c. 2. ouer the whole world. As doth S^r Augustin against the epistle of Gaudentius. Where vnting the testimonie of saint Cyprian among
other

IS NOT CATHOLIKE.

other wordes of his he relates these. *Pater est, & origo una, una mater fecundis successibus copiosa.* She (meaning the Church) is one head, one origen, one another replenished with frutesfull successes. And in the second chapter of his booke of the vnitie of the Church; he saith, that our ancetors called (the Church) Catholike to the end they might shewe by the name it selfe that she is in whole. In like manner Vincentius Lyrinensis in the third ch. of his booke, to the vniuersallity of the Church ioyneth consent, or vnion. And Venerable Bede vpon the 6. chap. of the Canticles affirms that the Church is called Catholike, *quia per omnes mundi partes in una pace, in uno Dominis amore edificatur.* That is, because it is planted or buile in all partes of the world in one peace, & one feare of God. And thus it plainly appeares that the word Catholike, or vniuersall, whatsoeuer els it includes, yet it must of necessitie haue vnitie in that generalitie which it signifies.

This being supposed as a true which euen our aduersaries cannot resist. I proue against them first that there is no vniuersallitie in the matter or object of their Religion, with this argumentation following.

All religions which are not one, & the same in matter or object which Christ, & his Apostles preached, wate vniuersallity in object, or matter.

But

*Maiores
Iri Catho-
licam no-
minamus
ut ex ipso
nomine
ostenditur
quia per
totum est.
De vnit.
Ecel. cap.
2.*

II THE ENGLISH RELIGION

But the Religion professed in England at this present, is not one, & the same in object or matter which Christ & his Apostles preached.

Ergo the Religion professed in England at this present wantes vniuersalitie in object or matter.

The maior of this Sylogisme is included in the supposition before declared at the least in parte: & graunted euen by our aduersaries as I suppose, it being nothing else in sense, but onelie that the particular objects or matters which a Catholike or vniuersall beleeuer embraceth by faith; are one, & the same doctrine in euerie point, which God hath reueiled, & the most vniuersal Church proposeth to be beleeued by all persons in the vniuersal orbe. And this appeares most true especiallie if we consider that the doctrine or object or anie Religion cannot be conceiued to be vniuersal except it be taken in this forme & manner, in regard that in this sorte, & not otherwise, it attracteth or draweth vnitie from the founder, & so hath the propertie of being one, without which vnitie it cannot possible be one and the same in manie, in which neuerthelesse the total nature or essence of vniuersalitie consists.

Now touching the *minor* or second proposition of the same Sylogisme, I proue it in this manner; first, because the Religion which our
Saviour

IS NOT CATHOLIKE: 13

Saluour, & his Apostles preached was vniforme
merlie, & indistinctlie one & the same both in
matter & forme, I meant both in object or
matter of faith, & in the assent of faith it selfe,
& therefore the Apostle Ephes. 4. as he affir-
mes there is one onelie Lord or God, soe doth
he in the same tenor affirme there is one faith.
Vnus Dominus, vna fides: meaning that faith
is one as well object as in acte. And yet this
is otherwise according to the doctrine of the
English Church, whose professors distinguish
the object of their faith, in to fundamentals, &
not fundamentals; which diuision of theirs
cannot possible stand with vnitie, as both na-
tural reason and common sense most plainlie
teach: And consequentlie the matter or ob-
ject of the English faith cannot be one, & the
same with the object or matter of that religion
which Christ & his Apostles deliuered to the
vniuersal world, in which true Religion there
is no parte nor partial which is not true lie and
propertie fundamental, & to be vniforme lie, &
vniuersallie beleueed vpon forfeture of eternal
Saluation, according to that formidable com-
mination of the supreme Iudge him selfe who
without anie diuision or distinction pronoun-
ceth sentence of condemnation against all such
who obstinatelie erre in their assent of faith to
anie matter by him; & his Apostles reueiled to
his Church, & by here for such proposed to
the

*Qui vero
non tradi-
derit com-
muna-
bitur.*
Marc. VII.

16 THE EXISTENT RELIGION

*ut
ut
omnis
quatinus
mandam
vobis.*

Math. 28.

the people, how small soever it may seeme to bee in it owne nature or condition, & how necessarie, or vnecessarie it is in it selfe to saluation, In regard that it being once deliuered for true by God who cannot lye or deceiue, it is reallie inuested with the same formal reason and motive of creditie, which the most noble & sublime object or matter either humane, or diuine can haue, that is with the infallibilitie of the prime reueiling veritie, to which all faith & credit is due, & necessarie to be truelie & intirelie adhibited vnder paine of eternal punishment.

Secondlie I proue the same Minor proposition; because the object or matter of the Religion published by our Saviour, & his Apostles hath annexed vnto it a certaine relation or reference of vniuersalitie to all those particular persons to which it is to be preached, that is to all people which were, are, or will be in the world till the consummation, or day of iudgement, which relation is grounded in the ordinance & commaunde of Christ himselfe to his

Marc. vlt.

Apostles sayeing: *Euntes in mundum vniuersum pradicare Euangelium omni creaturae.* Where by the wordes all creatures is vnderstanded all nations or people, as saint Mathew more plainelie declares in the same passage of his Gospel where thus he relates our Saviours speech, *Euntes docete omnes gentes.* And like-

wise

wife S. Gregorie commenting the same text giues an ingenious exposition of it to the same purpose teaching that by those wordes: *omni creatura*: is ment all men; for saith he, *Sed omnis creatura nomine signatur homo*. And in the same place he addes an other explication of the same wordes yet more plaine & cleare for this our purpose saying, that by the name of euerie creature, all nations also may be signified. *Potest etiam creatura nomine, omnis nationum designari*. So that it is voyde of controuersie that the Religion which Christ & his Apostles preached hath this relative, or respectiue vniuersalitie of obiekt, or matter: of which contrarily, the English Religion is quite destitute in regarde that, at the least, for the space of 9. centenarie of yeares togither partely by some of the pretended reformers, & partely by euidence of fact, it is conuined not to haue ben preached in anie parte or partial of the vniuersal world in all points as it is now professed in our English nation. A matter so cleare & manifest by the testimonie of all histories both of those former times & ours; that I neuer heard of anie of the professors of it, who either in writing, or priuate discourses, or publike sermons, hath absolutelyeuerred it to haue ben preached without interruption euer since the time of Christ, & his Apostles.

18 THE ENGLISH RELIGION

And thence it proceeds that for the auoiding the force of this or the like probation, I conceiue not what other refuge they can haue then to say, that notwithstanding the obiekt or matter of their Religion neyther is at this present, nor hath ben in all precedent ages taught or preached: yet that in respect their Religion is the same which was preached by the Apostles, & their successors in the first fīue hundredeth yeares after the lawe of Christ, it may be tearmed vniuersal in obiekt or matter euen at this present, especiallie supposing it is not the multitude of beleeuers which makes the obiekt or matter of Religion vniuersal, but the totalitie, or latitude of the doctrine it selfe, as being in all points the same which Christ deliuered to his Apostles to be preached to all nations.

But to this I repleye, it is no solution but a miere euasion of the former argument. Yet I confesse that if it were true and solid, the pretended reformers had reason to applaude it as a most compendious and easie course for the maintaining of their new Religion. But the trueth is that this can not stand in vnitie with the doctrine, & faith which our Sauior deliuered to his Apostles, & they to the rest of the world, which was not to continue onelie for some daies, monethes, or yeares, but vntil the verie end or consumation of the world. And there-

therefore Christ our Sauior to those wordes of the text of saint Mathewe: *Euntes docete omnes gentes*, going teach yee all nationes, presently for conclusion of his speech he added, & *docentes eos seruare omnia quacumque mandauimus uobis* & ecce ego vobiscum sum omnibus diebus usque ad consummationem seculi, teaching them to obserue althings which I haue commaunded you, & behold, I am with you all dayes to the consumation of the world. In which wordes is included not onelie vniuersalitie of matter, but also perpetuall continuation of time, supposing it was vnneccessarie for Christ to haue promised his contiual assistance to his Apostles except the Religion which he deliuered vnto them had ben necessarily to be perpetuallie preached in all times without interruption euen till the day of Iudgement, in which respect it implies that relation of vniuersalitie which my former argument concludes,

And to this I ioine Secondlie: that the other parte of the maintainers of the English faith who enterprise the defence of the visibilitie of there Religion in all ages, are yet farther out of square then the other. In regarde by this meanes they enter into a taske which (as the frustration of their tryall in that particular hath already giuen experience) they will neuer be able to performe. By all which it is

evidentlie appears that the English Religion hath no such relation or respect vnto all future times intrinsecallie included in it obiekt, or matter: or if anie reference it had, it was of such temporarie, & smale continuance that it quite lost it by the way in all that vaste space of time which passed betweene the Popedome of sainct Gregorie, & the Apostacie of Martin Luther.

Thirdly I yet farther adde, that the defenders of the English faith assume false & abuse their hearers when they so commonly affirme that their Religion is the same which was taught & preached by Christ & his Apostles, which I proue because it doth not indeed agree in all particulars with the obiekt & matter of the faith & doctrine which Christ & his Apostles published to the world as manifestly appears by comparing some seuerall points of them both & conferring the one with the other. For where can the nouelistis finde either in the scripture, Fathers, or authenticall historie that Christ & his Apostles taught that those onely bookes of scripture ar Canonically which the Church of England holdes for such? or that Christians ar iustified by that faith onely by which they beleeeue their sinnes are remitted & the iustice of Christ applyed vnto them by the faith same, & that euerie one in particular is bounde so to beleeeue, & that

this

this faith onely is necessarie & sufficient to saluation? or when doe they finde that Christ & his Apostles preached that the onely written worde is necessarie & sufficient to saluation? where doe they reade in scripture or Fathers that the visible Church planted by Christ increased by the preaching of the Apostles, & continued by a disinterrupted succession of Pastors can erre in faith? that there is no Purgatorie, nor place of satisfaction either in this world or the next for lesser sinnes, or the paine due to greater? or that in the Sacrament of Eucharist the bodie & bloud of Christ are not contained & receiued other wise then figuratiuely & by faith alone? I knowe they can shewe vs none of these seuerall propositions either in scriptures, or doctors of the Church, or by anie authentickall historie or relation that the same haue ben taught by Christ or his Apostles. I am assured that all they can performe in this case, is to produce certaine textes of scripture which to the ignorant sorte of people may seeme to haue resemblance with those their positions, but none soe plaine that without detortion of either sense or wordes or both, or without their owne fallacious illations & consequences, can possible containe anie such doctrine. For example for their solidian iustification or their iustification by faith

onely, they alledge diuers passages out of the epistles of S. Paule, as that man is not iustified by the workes of the lawe but by faith, & that faith is reputed to iustice, & yet none of those shewe that faith onely iustifies & much lesse doe they mention or insinuate that peculiar faith of remission of their sinnes by which the professors of the English Religion beleue they ar iustified: that which is evidently convinced by the tenor of the texts then selues in which neither of the partes of the former position is contained but added by the expositions & glosses of those who violently drawe the scriptures to their peruerse purpose. And the like practice of the Nouellists may easily be discovered to be vsed in the rest of the seuerall propositions aboue rehearsed, in Bellarmin & other Catholike Controuertists, who professedly confute the newe doctrine of the sectaries of this present age to whom I remit the reader for more exact discussion of the same, supposing this place is vncapable of more large proceeding.

And hence it appeares that the professors of the English faith must needs confesse that according to the premisses here breefely declared & confirmed the matter & obiekt of their Religion doth not agree with that doctrine which Christ & his Apostles planted & published, which is the Minor proposition

position of my second silogisme aboue propounded, & the veriesame I here intend to conuince. And now to the confirmation of the instance, I responde : I graunt the multitude of beleeuers doth not cause & formally constitute vniuersallitie in the object of Religion : neuerthelesse if comparing one Religion wit an other it is discovered to be apparently certaine that the one hath ever had a greater multitude of professors in all tymes & places since the first foundation of the true faith, then the other, yea & that the one hath had a greater number of faithfull persons for manie ages together, when as the one had none at all : In this case I say it is manifest that the multitude of beleeuers doth evidently argue the Religion so beleueed & professed to be no other but that same Religion which was first founded by Christ our Sauior with his promise of perpetuall visibilitie & cantinuation; & with multiplicite of faithfull people, & consequently that it onely hath vniuersallitie in matter & object : & that on the contrarie the other Religion which can shew no such multitude of professors, but is notoriously defectiue in this particular, hath not anie vniuersallitie at all in the seuerall points of doctrine which it teacheth them to beleue. And now this may suffice to demonstrate that ther is no vniuersallitie to be founde in the object or matter of the English Religio.

The second kinde of vniuersallitie of Religion is in tyme, which I proue not to be had in the English Religion in the forme following.

That Religion wantes true vniuersallitie of tyme which hath not ben visibly extant in all tymes since the true Religion was first founded.

But the Religion of England hath not ben visibly extant in all tymes since the first foundation of true Religion.

Therefore the Religion of England wantes true vniuersallitie of time.

The maior is most certaine & maintained by many of the professors of the English faith if not by all. Yet because they are not wholly vnitied in this point as farre as I can perceiue by their doctrine, & because of those whose maintaine the visibilitie of the Church, fewe or none of them graunt that the Church hath ben alwayes since the times of Christ so visible as the Romanists hould it to haue ben, that is with visible Pastors & teachers and a visible flock or congregation of people assignable in all ages and times: therefore I will proue it first by plaine texts of Scripture, then by authoritie of ancient Fathers, & first that the true Church is absolutely visible, then that it is perpetually visible.

The absolute visibilitie of the Church is taught

taught in all those places of Scripture which
 speake of the Church as of a knowne congreg-
 ation or companie of people, as S. Math. the
 16. *tell the Church*. S. Luc. 22. *confirm thy brothers*.
 John. 20. *feede my sheepe*. 1. Pet. 5. *feed the flocks*
of God which is among you. S. Paul 1. Cor. 15. Affir-
 mes that he himselfe did persecute the Church.
 And most commonly his Epistles are directed
 to the Churches as to the Church of Rome,
 Corinth, Ephesus. And finally ther is scarce
 any mention of the Church in the whole Bible
 wher the visibilitie of the same is not plainly
 signified, & therefore it is compared to a citie
 upon a mountaine Math. 5. according to the
 exposition of that place made by S. Augustin
 in his booke of the vnitie of the Church the
 14. & 20. Chapter. Of which inuisibilitie ther
 are likewise plainetexts in the second chapter
 of Isaia, & the fourth of Micheas: where con-
 formable to the cited wordes of S. Math. the
 two Prophets affirme, that *ther will be in the*
latter Dayes a mountaine prepared, the house of God.
 Which wordes Sainct Augustin most perspi-
 cuously interprets of the Church of Christ.

Also ther is a verie pregnant place to this
 purpose the 61. of Isai. wher speaking of the
 people of God the Prophet saith, *all that shall*
see them shall know them to be the seed which God
hath blessed. Which wordes Christ himselfe in
 the fourth of S. Luke doth plainly insinuate

*Dis Ecclē-
 sia confirmat
 fratrum nos,
 pascit omes
 mem. Pas-
 cito qui in
 vobis est
 gregis Dei.*

*In illo mōte
 est qui im-
 plantis orbē
 terrarum.
 — nūn-
 quid sit o-
 stendimus
 Ecclesiam
 fratrum nō-
 na aperta
 esse nōn
 manifestat
 S. Aug.
 trac. 1. in
 1. ep. Ioan.*

*Euangelii-
 2. 2. 2. 2.*

peribus mi-
firma, &c.
Luc. 18.

to be meant of his Church in regarde he applies some of the precedent words of the same chapter of Isaie, to himselfe & the propagation of the same Church by his preaching.

And according to these & the like phrase of Scripture the ancient Fathers doe commonly speake of the Christian Church. S. Augustine in his second Booke against Cresconius Saith thus. *Extat Ecclesia cuncta clara atque perspicua, quippe ciuitas qua abscondi non potest super montem constituta.* The Church is all cleare & perspicuous, as being a citie which cannot hidden be placed vpon a mountaine. And S. Chrysostome in his fourth homilie vpon the 6. chap. of Isaiahs hath that memorable sentence. *Facilius est solem extinguere quam Ecclesiam obscurari.* The sunne more easily be extinguished then the Church obscured.

I could alledge most plaine words to the same purpose out of the rest of the ancient Doctors: but because those two alone are of great authoritie that they ought to satisfie an vnpartiall iudgement in matter of testification of the sense & doctrine of ancient times touching this point, therefore I esteemed superfluous to produce their seuerall sentences.

Perhaps some of our aduersaries will say the do not denie but both scriptures and Fathers doe teach in generall that the Church is visi-

ble: yet they denie that scriptures & Fathers teach that it must necessarily be visible in all ages & times, but rather that like vnto the moone it suffers Eclipses and defects by persecution, or by other meanes.

To this which is a miere voluntarie euasion as anie one of iudgement may easily perceiue, I answer first that supposing both the sentences of scriptures & Fathers of the visibilitie of the Church are generall, absolute, & without limitation, it is manifestly conuinc'd that their meaning could not be that the Church is visible onely for a time, or at certaine times, and not perpetually, by reason that according to the common rule of interpretation generall wordes are to be vnderstood properly, & with all their extension as long as noe inconueniēce followes thereof, as certaine it is & apparent that none can followe of the continuall visibilitie of the Church, wheras on the contrarie both manie & great in conueniences insue of the want of the same, as after shall be declared. Neither can anie one place either of scripture or Fathers be produced by the opposers of this doctrine in which anie such limitation of the sentences of the Fathers is contained either in wordes or sense, or in anie other sorte so plainly as by the generalitie of the foresaid Phrases of Scripture & ancient Doctors all restriction is excluded.

Second-

Secondly I impugne the same eufasion for that if it be once graunted that the Church is not alwayes visible, then it followes that in the times of the inuisibilitie of the same, there are no visible Pastors nor preachers to minister the true word & Sacraments to the people, yea & that there are no such people in the world, & consequently that there is noe Church either visible or inuisible, by reason that a Church whether we feigne it to be visible or inuisible essentially consists of people, which people, are in like manner essentially visible as much as corporall, nor can they if they would, be visible except it be either by miracle or else by arte magique, or some such vnlawfull meanes. Nay more if they were once inuisible either by miracles, arte, or nature, how can it be knowne but by ther owne testimonie that they euer were truly extant: to which neuerthelesse noe man can prudently giue credit especially in a matter of such importance.

And thus we see that out of this one absurditie of the want of visibilitie in the Church a thousand others doe followe, as that ther are visible Pastors & yet inuisible, that ther are visible people & yet inuisible, that ther is a Church yet noe Church. And if our aduersaries say ther are true Pastors, true faithfull people, & a true Church, & that ther wants onely a true profession of faith in the Pastors, people,

&c

& Church. Then I replie first, it is manifest that if ther be no prefeſſion of faith in neither Paſtors, people, nor anie parte of the Church, then can it not poſſible be a true Church or the Church of the Predeſtinate as they will haue it, but a Congregation onely or companie of timorous & cowardly people which dare not profeſſe their faith, & conſequently not the Church of Chriſt in which not faith onely but alſo profeſſion of faith is neceſſarie to ſaluation according to the doctrine of the Apoſtle ſaying that, *with the hart we beleue vnto iuſtice, but with the mouth confeſſion is made to ſaluation.*

*Ora autem
confeſſio fit
ad ſalutem*

Rom. 10.

And howbeit I conceive that the defenders of the inuiſibilitie may inſtance & ſay that profeſſion of faith is not required to the eſſence of the true Church, & by conſequence that it may ſubſiſt with internall faith onelie: neuertheleſſe I reioyne to this, that althon' I ſhould grant profeſſion of faith in metaphiſical rigor to be no eſſentiall parte of the true Church, yet is it ſo neceſſarilie annexed to the true Church as it neither is nor euer will be founde without profeſſors: neither is there anie authority either of ſcriptures or Fathers whereby it can be proued that anie ſuch true Church euer were or euer will be coſiſting of internall faith onelie. But all thoſe places which I haue aboue alledged both of the abſolute viſibilitie of the Church & neceſſitie of profeſſion of faith

30 THE ENGLISH RELIGION
faith to saluation required by the ordinance &
commaundement of Christ manifestlie con-
vince the contrarie. Well may our aduersaries
out of their accustomed temeritie & spirit of
contradiction against the Roman Church, &
because they haue no other meanes to main-
taine the subsistence of their owne new Con-
gregation, affirme & teach that internall faith
alone without profession makes a true Church
yet no iudicious man will euer be perswaded
but that position is assumed by them mierlie
for the aduantage of their owne ill cause which
without the vse of it or some such other oflike
nature, cannot possible be defended in the con-
trouerisie whether the true Church be ours or
theirs. To omit that if no externall profession
of faith be required to the true Church, it is im-
possible to conceiue how anie man could euer
come to knowe that such a Church as consi-
steth of internall faith onely, was euer extant in
the world any in parte of time since it was once
planted & established by our Sauior & his
Apostles. And yet admit that it is not wholly
impossible to conceiue the possibilitie of a true
Church without the attribute of externall
profession, yet this is but a Metaphisicall case
grounded onelie in the discourse of him who so
conceiueth it, & by consequence it is not se-
cure for anie man to venture his saluation
vpon it, as being either plainelie false in it selfe,

or at

or at the least verie subiect to error & fallibilitie: but euerie prudent man ought rather to followe the tenor of speech of the scripture & Fathers in the places before alledged, & particularlie the sentence of saint Augustin in the 11. chapter of his 19. booke against Faustus. Where he affirms that men cannot be congregated or assembled together vnder one name of Religion, vnesse they be tyed together with some consortie or societie of visible signes, or Sacraments. In which wordes althou' he makes no expresse mention of profession of faith as required to a Church, yet doth he in effect affirme the same in other wordes teaching the communication of Sacraments to be necessarie to the constitution of a Church: Which communication of Sacraments is profession of faith in one of the highest degrees, as no man can denie.

And now hauing sufficientlie confuted the foresaid euasion of our aduersaries touching the visibilitie I will yet further adde positive proofes of the perpetuitie of the visible Church.

First therefore I proue it by those places of scripture which affirme that the Church of Christ shall neuer perish; as math. the 16. *The Portes of hell shall not preuaile against it.* Where we see the Prophecie & promise of our Sauior touching the perpetuitie of his Church, is generall & without limitation of time: & he

*In nullum
nomen re-
ligionis seu
verum seu
falsum con-
gulari ho-
mines pos-
sunt nisi
aliquo sig-
naculorum
vel Sacra-
mentorum
visibilium
consortio
colligantur.*

*Porta im-
peri non
preua-
bit ad-
uersum.*

speakes

32 THE ENGLISH RELIGION

speakes here of the same Church of which those places of scripture speach which declare it to be visible which I haue already cited to that purpose; & for the aduersarie to limit the wordes to the inuisible Church as if Christ had meant that the gates of hell shall not preuaile against his inuisible Church onelie, is a mere voluntarie explication of their owne inuention repugnant both to the text it selfe & reason: to the text in regarde that all the words & circumstances of it demonstrate that Christ speakes of his visible Church either onelie or cheefelie, as is the gouernement of the Church by saint Peter, which Church was to consist of men whose sinnes the same Peter had power promised him to binde & loose, & that vpon earth, all which particulars sounde nothing but things visible.

Now the foresaid explication of our aduersaries is also contrarie to reason. First for that supposing Christ planted such a Church vpon earth in which there were to be alwayes visible pastors & preachers to administere the Sacraments, & teach, & publish the Gospell, as the scriptures testifie: And supposing he did not onelie commande vs to haue his faith, but also to professe his name before men, it is most absurde to imagin that he would, or did not vse his prouidence in the conseruation of the same visible Church in all times & occasions, as well

Ephes. 4.
1. Cor. 12.
Act. 20.
Luk. 12.

as the inflexible Church: if anie such he had established in the world: it should be as a pillar of truth.

Secondlie the same exposition is against reason in respect that by that limitation of our Sauiors wordes which our aduersaries vse they giue vs to vnderstand that Christ promised much; but performed little of nothing of importance in this particular. For if he assisted his Church so weaklie that for the space of manie yeares together the members of it were indigent to conceale their faith which neuertheless he himselfe pledged them to profess in all occasions; surely he did not onely come farre shorte of his promise; but also in a certaine manner contradicted himselfe & deceived them. And if for the gates of hell so haue so farre much vrged & vexed the Church as to haue left all the members thereof with a bare secret; & dissembling faith onely without anie professing, or vse of Sacraments for the space of manie succeeding ages; is not absolute deceit haue preuailed against it; & consequentially that Christs wordes are falsified: then certainly whether had they been falsified in case hell gates had so farre preuailed as quite to extinguish euen the professors themselves, yea & by an impossibilitie to haue left faith alone hanging vpon the hedges for want of other subject all which sequels being most absurde & yet consequent to our aduersaries glosse vpon the

C

wordes

34 THE ENGLISH RELIGION
wordes of scriptures aboue cited, they eu-
dentlie argue the falsitie of that their construc-
tion.

An other pregnant place for the perpetuall
continuation of the visible Church, is that of
the 4. to the Ephesians : where the Apostle
saith that Christ appointed Pastors &c. *Ad
consummationem Sanctorum donec occurrantur
omnes in virum perfectum*. That is, he appointed
some Bishops, other pastors, & others Doctors &c.
To the consummation of the Saints till we meet all
into the vnitie of faith & into a perfect man : That
is vntill the day of iudgement. Vpon which
place saint Augustin in his 12. booke of the
Citie, hath large discourses to this purpose in
the 16. 17. & 18. chapters. And the truth is
that Christ himselfe hauing in this speciall
manner designed such persons for gouernours
& teachers in his Church till the end of the
world, Doubtlesse his meaning was, not that
they should be such dumme dogs as the esta-
blishers of the inuisibilitie doe affirme them to
haue ben in their imaginarie Church for a
long time together : But his diuine will &
pleasure was they should be *custodes Ierusalem
qui tota die & tota nocte non tacebunt in perpe-
tuum*. That is Christ would haue them such
watchmen or keepers of Ierusalem (that is to
say the Church) as shall not be silent till the
end of the world in no time, nor vpon anie oc-
casion

cession: Which perpetuities of the visible government of the Church is grounded in the perfection of Christs diuine providence & mercie towards the members thereof for whome of his infinite goodnes he pleased to haue the way to saluation continuallie open: Which otherwise if the true Church had ben at any time hidden or inuisible as at the least some of those against whome I now dispute will haue it, then it could not possible haue ben so: Yea & manie thousands or rather millions of men had liued & dyed out of the state of saluation as being impossible for them to finde & enter into the true Church all that space of time in which it is feigned by them to haue remained inuisible or out of knowledge.

And thus much for the impugnation of that parte of our aduersaries which defendes that the true Church is not perpetuallie or in all differences of times visible: the absurditie of which doctrine diuers of the defendets of the English Church of later standing aduertiseing, & also because they find it not so plausible to their auditors as they could wish, they haue ventured vpon another course, endeavouring to shewe that the same Church & Religion which is now established in England hath ben alwayes visible in the world from the time of Christ & his Apostles euen till this present: Which manner of proceeding of theirs altho' it is much

more difficult & hard to be defended than the
 other, now confused, & that by this means
 the maintainers of it doe but *incider in syllog*
 that is by avoiding of one inconvenience, they
 fall in to a greater. Yet because they perswade
 themselves they come nearer to the mark of
 prouing their Church to be Catholike: In this
 respect as well as the Roman Church hath
 euer ben, (which indeed they might performe
 if they were able truelie to proue their visi-
 bilitie) therefore I will breefelie demonstrate that
 they haue no such visibilitie as is necessarie to
 the constitution of the true Catholike Church
 as they pretend.

Wherefore to come to the purpose & the
 more clearelie to conuince my intent, I frame
 this Syllogisme against the visibilitie of their
 Church.

That Church wantes perpetuall visibilitie
 which cannot produce some visible professors
 of their doctrine in all points & in all ages since
 the time of the Apostles till this present.

But the Church of England cannot produce
 some visible professors of their doctrine in all
 points & ages since the tyme of the Apostles
 to this present.

Therefore the Church of England wantes
 perpetuall visibilitie.

The *minor* is not denyed by our aduersaries,
 the *minor* hath all the difficultie & that I proue.

And

And *in primis* that the defenders of the English faith can produce no scripture for this point is most certaine and euident for that this is onelie a matter of fact which succeeded since the scriptures were published: By occasion of which the reader may note that those professors of the English religion who in this manner defende the visibilitie of their Church doe not proceed *consequenter* to that other *negative* principle of theirs to wit that nothing is to be beleued by faith but which is either expressly or by necessarie illation contained in the scriptures, which general rule of theirs in this case is manifestlie defectiue for that in it neither scripture nor deduction or consequence of scripture can setuo their turne in this particular.

And if they replie that they can proue their visibilitie *a priori*, by scriptures by those places which teach perpetuall visibilitie in the Church, then I say that this is not the matter now in question but a subtiltie to delude the reader, for the controuersie is whether they can proue their visibilitie *a posteriori*, that is whether they can yealde vs anie authentick proofe or testimonie whereby it may certainelie appeare that the Religion now professed in England hath ben in deed perpetually visible in all ages as the scripture & Fathers aboue alledged affirme the true Church ought to be; otherwise they doe onely suppose their

Church is the same which is described in the scripture, but proue it not. Neither doe we aske them to shewe vs that such a Church in generall ther is in the world as the scriptures doe mention, but we vrge them to demonstrate that their Church in particular hath the proprietie or attribute of perpetuall visibilitie as the scriptures requires to be founde in the onely indiuiduall true Church of Christ: & till they can performe this they neither speake according to the sense of scriptures, nor satisfie vs in our demaunde.

Wherefore I proue the *minor* proposition of of the argument aboue framed, because no authentickall historie can be produced in which it is related that this Religion of England now commonly ther professed, beleening & maintaining that ther ar but 22. bookes of Canonickall scripture onely. That they ar to be expounded by the spirit of euerie priuat person. That man is iustified by faith onely. That ther ar onely two sacraments instituted by Christ. That the bodie of Christ is giuen, receiued, & eaten in the Sacrament in a spirituall manner that is by faith onely: finally I say that for testimonie of that these & diuers others of the 39. articles of the English Religion haue ben taught or preached in all ages since the tyme of Christ & his Apostles in anie Kingdome, prouince, towne or yet in anie one corner of the

the whole world tho' neuer so obscure, ther is not extant anie kinde of recorde: And therefore it is incredible in the highest degree that anie professors of it can be produced in euerie seuerall age since the foundation of the true Church of Christ: for that if anie such had ben in anie tyme or place for so long a space together, it is as certaine as it is certaine ther hath ben in all that successe of tyme. sunne, moonr, & starres in the firmament, or fishes in the sea, that some writer or other would haue made mention of the same. And if Historiographers be so curious & exact in this nature, that ther was neuer anie conuenticle of sectaries so smale or obscure but it hath ben noted & related by some of them, much lesse could such a Church as our English Nouellists pretend theirs to be, haue lurked so close as that no mention of it should be founde in histories or recordes of former ages before the daies of Luther. It is not absolutely impossible to conceiue that Christ might haue established an inuisible Church in this world at the least for a tyme, but that he should haue ordained his church with pertenuitie of visible pastors, & yet that neither their names, seates, parishes, or any other monument of them either dead or aliue, can be produced to make it visibly appeare that they were professors in all pointes of the same Religion which now is professed in England,

gland, this I say is aboue all admiration neither can it possible seeme credible to anie sounde vnderstanding, or mature iudgment.

Secondly I proue the same *minor*, for that diuers of our English aluersaries hauing of late vsed the vttermost of their power & industrie in this particular, yet haue they not come neare the performance of their purposes, but in lieu of producing professors of their Religion in the seuerall ages of the Church, they cast in to their Catalogue either such as haue ben flatly against them in diuers points in which they differ from the Roman Church, or such as haue ben condemned for heretikes in tymes past, & that pattely euen for doctrine contrary to some of the articles of the English faith

*Mal. dist. 1. as appeares for example in Wiclef & Hus, of
ergo doctri- which the first defended, that more confidence
na Wiclef is to be placed in mans owne proper merites then
quo consi- in humble prayer: that a prest can mortall synne cannot
dere inbet &c. Wald. validly baptize, that for Ecclesiasticall persons to
p 3. c. sep. haue possessions is contrarie to scripture. These
& seq. second neuer denyed the reall presence, nor merit.
Or els those whom the defeders of the English
saith, designe for members of the same, were
such as because they speake some thing doubt-
fully in onely some one point of the Roman
doctrine (of which rake is Presbiter Bertrame)
they put them in their list as if they were
wholy & intyrelly theirs. Notwithstanding
they*

they are knowne to be quite apposite vnto them in all the rest of their faith & profession. The which how pore & inconsiderate a shifte it is, the iudicious reader will presently perceiue & condemne their weake & false proceeding.

Lastly for confirmation of the impossibilitie of ener prouing the perpetuall visibilitie of the Church of England, it may be added that King Iames who was the greatest & most ianuous defender of the newe Religion that euer writ, as it seemes considering better this point then others that follow him, was so warie & circumspect that he would neuer cast himselfe into this most dangerous gulfe, as appears by his Monitorie in which altho' his whole drift was to proue his owne Church to be the true Church of Christ, yet did he make no expressementio of the visible Church more then of the inuisible, but onely proceeds in generall termes & without distinction, as boulding it impossible to maintaine the visibilitie of it in all former tymes & ages, for which reason he prudently declined that contro-
uersie.

And in deed the truth is that who soeuer he that shall vndertake the taske of prouing perpetuall visibilitie in anie of the pretensiuely reformed Churches, will be no more able to reforme it then an infant were able to rowle a siphus stone, or accomplish the labors of Her-

42 THE ENGLISH RELIGION

Hercules, whence it is consequent that our adversaries what soeuer they pretend, true want vniuersallitie of tyme in their Church whether they defend it to be visible or invisible, which is that same which the *major* of my second syllogisme about proposed doe affirme, & which may suffice for the parte of the discourse I here prosecute.

Now touching the other twoe Kyndes of vniuersallitie to wit of place & persons, they are also annexed one to the other, that they morally speaking either all one, or at the least out of the negation of the one, is necessarily inferred the negation of the other. For example if it be true that the religion of England now that is now was in euerie place of the world, thence infallibly falloweth that it neither was nor was in all persons of the world: as in like manner it also followes, that if it was not for many ages together in anie place of the world it is also manifest it was not for the same space of tyme in anie person in the world, & for reason of this connexion betwixt the vniuersallitie of place & persons, I will treat of them both vnder the name of place, supposing for certaine that what soeuer defect of vniuersallitie of place shall be discovered in the English Religion, the same defect is found to be in the vniuersallitie of persons & professors of it. And here also I giue the reader notice by the

say that when the Romanists exact of their
aduersaries onely to produce some professors
of their Religion in euerie seuerall age, they
take no small fauor towardesthem in that man-
ner of proceeding, in regarde that to conuince
their Church to haue ben perpetually visible,
properly speaking, they ought not onely to
sende out some few persons of anie sorte of
people what soeuer, but they are obliged in
reason to shew a perfect order or Ierarchie of
ecclesiasticall persons to haue ben continually
in their Church, for that both the visible
Church of Christ was so planted in the world
by him selfe, & also propagated by his Apostles:
more ouer because the Romanists *de facto*
can shew the same to haue ben perpetually in
the Church & Religion which they professe,
that is in that Church of which haue euer ben
heades or Chiefe Pastors the Popes of Rome
by continuall & interrupted succession from
Peter who was the first Bishop & Pope of
that most famous seat.

Now this being supposed I prouether is no
vniuersallitie of place in the Church of En-
land by this syllogisme following.

Ther wants vniuersallitie of place in that
Religion which in all points of it doctrine nei-
ther is nor euer hath ben preached or profes-
sed in all or most places of the world.

But the Religion of England in all points
of

44 THE ENGLISH RELIGION
of it doctrine neither is nor ever hath
preached or professed in all or most places
the world.

Ergo the Religion of England hath no
uersallitie of place.

I proue the Maior, first by the etymologie
or prime signification of the word vniuersall
which as I haue alreadye aboue declared
porteth one in manie or rather one in all
appeareth in humane nature abstracted which
is not onely one & the same in manie, but
also participated in euerie particular or indi-
duall person. And also it is true that vniuer-
sallitie of Religion as being onely a morall mat-
ter, can not be vnderstood with so much meta-
phisicall rigor as in naturall things it vsually
be taken: yet for the verification of such gene-
rall sentences as we finde both in scripture &
Fathers, it must of necessitie be accepted with
as great latitude as morallly can be imagined.
For example if ther be anie doctrine in the
world which for the space of almost 16. hun-
dredth yeares neither is nor hath ben preached
taught or professed in either all, or at the least
in most places of the world, then doubtless
can that vniuersall proposition of the Apostle
into all the earth hath the soude of them gone
forth & that of S. Augustin. She (the Church)
is like vnto a vine diffused or spread in euery
place, neuer be truly verified of it: & conse-
quent

uently such a doctrine can not be truly said
to haue such vniuersalitie in it as scripture &
others require to the onely true Religion, &
which in reason can not be iudged it had then
in all the forsaide great number of yeares,
either is at this present, or hath ben in times
past preached & professed generally at the least
in the greater parte of the world if not in euery
parte thereof. And touching the vniuersalitie of persons
which as I declared before is either included or
necessarily connected, to the vniuersalitie of
place, it is a matter so cleare & apparent, that
it is not to be founde in the English Religion
ther for, the time past or present, that euery
one cheefe of the professors of it dare not auer
it to be vniuersal in that nature, as is mani
fest by the authoritie of King James himselfe
the Salomon of their sect. Whoe althou' he la
ureth much in his booke to Christian Princes
to perswade them he defendes no other then
the Catholike faith, yet in the end of the same
he is forced to confesse that notwithstanding he
includes in the number all the professors of the
pretended reformation euen in other countries
(agge & agge) yet they doe not by much a
mounte to so manie as professe the contrarie,
that is the Catholike Roman doctrine, & Re
gion: preached & practised in so manie seue
all nations & places of the of the vniuersal
orbe.

orbe. In so much that if anie of our aduersaries were so impudent as to conteste or repugn to so plaine a truth, *Regina Austri*, I mean euen the Infidels & Iewes will be readie to rise & proteste against him in the day of Iudgment.

By which and therest I haue delinered, its clearly consequent that the English Religion (especially if it be intended as it is singular & different in diuers points from therest of the pretensue reformed congregations) cannot possibly with anie coulour of truth, be named Catholike or vniuersal in number of persons supposing that according to the doctrine of Fathers, & the common acception of the word among Christians, this appellation or sacred surname agrees onely to that Christian Religion which hath generalitie of persons as well as of tyme, place, object or matter, which generalitie cannot possibly be conceived but in order or with relation to the greater number of beleeuing professing Christians, as being quite repugnant to reason that the lesser parte of a anie multitude or total number should be named either genetal or common, & much lesse reason ther is it should obtaine the most ample and vaste denomination of vniuersal especially where both parties are extant & remaine in the same present time.

But perhaps our aduersaries will say that to

the verifying of those & the like generall sentences of scripture & Fathers, it is not necessarie that the true Religion either is or hath ben already diffused ouer all or most partes of the world, but it is sufficient that it will be preached in all or most places before the end of the world, & so altho' this hath not ben verified in the English Religion as yet, neuer the lesse it will be so extended in the tyme to come.

To this I replie that altho' ther is some variety among diuines aboute the sense of the place cited & some other places of scripture to the same purpose to wit whether they be vnderstood of the Apostles onely or of them & their successors, as also whether they signifie the tyme present or future, & finally whether they be verified in all rigor or onely in a common morall manner, neuerthelesse I haue they all agree in that the Church of Christ hath ben already so farre extended either by the Apostles them selues, or at least by them & their successors, that it may be truly affirmed to haue ben long since diuulged, & planted in the whole world *de facta*, & not in power or virtually onely, euen according to the sense of the foresaid wordes & other places of scripture which speake in the future tense, as appeareth plainly by the wordes of S. Paule in his first chapter to the Colossians, wher he affirms that euen in his tyme the Gospel was come vnto

*In omnem
terram exi-
it sonus
eorum &c.
Rom. 10.*

them,

48 THE ENGLISH RELIGION.

hem, Also it is (saith he) in the vniuersall world & doth fruitefully, & increase in it doth in them. Which words I say are so cleare that there is no place of tergiversation or replie in this particular, but that according to them it must of necessity be graunted by our aduersaries (except they will plainly contradict S. Paul & the scriptures) that the foresaid extension of the faith of Christ doth not expect the time to come, but is already made as much as needeth for explicating & verifying of the same. S. Paul to the Romans before related, whose words in my iudgment are manifestly couinced, at the least in a cheefe parte, to be vnderstood in the present tense: by those other words of himselfe in the epistle to the Collossenses enen now by me related, which doubtlesse containe a plaine exposition of the former, as appeares by the comentaries of S. Chrysostome vpon them, saying, of the Church of Christ, *Adest ubique, separata, et ab inuicem, ubi quod praestat ubique.* is to witte, *methis selfe* A. 211

And altho I am not ignorant that both ancient Fathers & moderne diuines teach that (as S. Hierome speaks vpon those wordes, *Prædicabitur Euangelium hoc in vniuersa, munda*) the complement or conclusion of the preaching of the Gospell in euerie place shall not be performed before the consummation of the world, as being a precedent signe thereof; neuerthelesse as this is true in it selfe, so

it in no respect (speaking absolutely) contrarie to the vniuersalitie of the Church which at this present is & in times past hath euer ben, as is evidently conuincid by the writings of the same ancient Fathers & moderne diuines who most frequently teach that the true Church of Christ was sufficiently spread in the world to make it vniuersall euē in their owne primitive ages, as their wordes by the rehearsed in diuers places of this treatise, clearly testifie: who also if they had liued in these present dayes might with farre greater reason haue affirmed the same of the Romā church in which their owne bookes manifeste them to haue liued as pastors & members, being so much more catodol then at that time it was.

And certainly for the defendes of the Church of England to imagin that altho their Religion hitherto hath not ben vniuersall in the world, yet that hereafter it will be vniuersall before the end of the world, is both voyde of probabilitie & ridiculous.

First because it is the nature of true Religion to bring zeale & seruor with it especially in the begining as appeareth in the Apostles & their successors in the first ages who notwithstanding all the impediments that the deuill by humane wit & malice could contriue, yet did they extend & peopagate the faith of Christ in diuers nations & kingdomes both remote & barba-

50 THE ENGLISH RELIGION
rous. Wherefore if the Religion of England
had ben the true faith of Christ doubtlesse
it would by the professors of it haue ben long
since so extended & dilated that it should not
need to be brought to those streits as to fetch
their vniuersalitie from the verie end of the
world.

Secondly because the nature of the Religion
of England is such that it hath no convenient
meanes for propagation of itselfe in the whole
world, in regard that those to whome the charge
of preaching & teach the same is committed,
are men that are all either actually tyed to wives
children, & posteritie or els liue in expectation, &
& desire of those temporall, or transitorie com-
modities, & scarce euer dreame of extending
their Religion farther then their owne seuerall
Parishes: yea & their doctrine it selfe teaches
them that either they must all marie of neces-
sitie as some of them maintaine, or at the least
that it is more expedient, & secure for them to
marie then to lead a single life: supposing which
particulars it is morally vnpossible for them
euer to preach their faith to all nations: (as
Christ commaundeth) with such clogges at
their heeles as are wife, children, & posteritie.

Thirddie it is certaine lie knowne that since
the Religion of England was established in the
forme & manner that now it is in, the profes-
sors of it neuer went to any foren nation pur-
posely

posely to preach their faith, & much lesse haue they euer taken anie generall course for the conuersion of infidels by anie mission of Ministers, or by other meanes. Or if anie of them haue trauelled into strange countries (which are knowne to be verie fewe in number) it hath ben onelie, or cheefely for temporall respects as for that they haue ben silenced in their owne countrie for preaching some extravagant errors, or els for some other crime or publike offence committed; or perhaps some pore vnbenedicted, ignorant, & threedbare fellows who for want of meanes to maintaine themselves, resolute desperatelie to trye their fortune in an other place onelie for that respect & not for charitie or zeale of reducing people to Christian Religion. And if perhaps they finde anie pore blackamore, or other barbarian that hearing the name of Christians, desires to be of their Religion, yet these false Apostles proceed so superficially with them; & giue them so smale & ill instruction, that it is to be feared that after they haue baptizd them on their fashion, they still remaine as black as they were before both in bodie & soule. Nay their deuotion is so cold in this nature, that they themselves are ashamed either to write or to brag of it, as experience doth teach for that there is not anie booke extant that euer I could heare of, in which it may appeare that they

*The discal-
ced Carme-
lites at this
present
haue obtai-
ned Bishops
for their
mission in
Persia euen
by the
King, per-
mission as
I am infor-
med.*

haue performed anie notable matters in this particular. Whereas yet on the contrarie histories are full of the infinite number of Infidels which the professors of the Roman Church haue conuerted & dayly conuert to the Christian faith both in the Oriental & Occidental Indies & other places, & that with losse of their liues & whatsoever other comodities they haue in this world, as is manifest especiallie in the foure Orders of Mendicants & the Iesuits who notwithstanding innumerable difficulties, still continue their annuall Missions ordained to that same end & purpose of propagating Catholike Religion in all countries & nations.

Lastelie I say that for the professors of the English faith to say, that their Religion will be extended thro' the whole world before the day of Iudgement is mierlie their owne prediction, to which no man of mature iudgement ought to giue credite except they first proue themselves to be true Prophets which in my opinion they can no more performe then they can proue the descent of their pedigree: from saint Michael the Archangell. And thus we see plainelie that the English Religion as now it is professed being destitute of all meanes to propagate it self: as hitherto it neither is nor euer was vniuersall in the world, so neither can it be imagined with anie probable coulour of reason that euer it can possible in future times

times come to be spread ouer all the nations of the whole world as according to scriptures & Fathers the true Church ought to be, & the *maior* of my former Sylogisme doth affirme. And not to insiste any longer in this matter, I in like manner proue the *minor* proposition of the same argument by the same reasons which I haue vsed for the prooue of the foresaid *maior*, which if they be duely applied to the English Religion they will plainely demonstrate, that the Religion of England neither hath ben, is, nor euer will be preached & published in all partes of the world & consequentlie that it hath not vniuersallitie of place which is that which the conclusion of the argument doth containe.

It is true I further conceiue that the professors of the English faith as men disposed to caville, may yet once againe reple, & say that in regarde their Religion is the same with the Religion of the Apostles, therefore it hath the same vniuersallitie which the Apostolicall Religion hath.

But to this I reioyne anser first that I haue shewed before that the Religion now professed in England doth differ in diuers points from the faith of the Apostles, the particulars of which difference I haue before specified, as is that of iustification by faith onely, the denyall of the reall presence & the rest.

54 THE ENGLISH RELIGION

Secondlie I say that this replie is that kinde of absurditie in disputation which the Logicians call *petitio Principij* that is, when that is assumed by the disputant for a true & certaine Principle which ought to be proued as being the verie matter in question, & so this is onelie an euasion of the aduersarie which hath no more force then his owne authoritie giues it, which is none at all.

And now by this & that more which hath ben sayd touching the vniuersallitie of place & persons, it is most apparent that the English Religion hath no such attribute & consequentlie that it is defectiue in that nature.

Wherefore hence I passe to the last gender or kynde of vniuersallitie which is that of the generall rule of faith, of which there be two sortes, the one is nothing els but the word of God as it is contained in the scriptures or diuine & Apostolicall traditions. The other rule is the visible Church by whose authoritie we come to knowe certainly & infallibly the true sense of the worde of God, & all those things which his diuine maiestie hath reuailed as matter of faith to be beleeued by all sortes of people, or otherwise necessarie to saluation.

Traſt. 1.

Suarez de

ſide diſp.

ſ. ſec. 2.

ſic.

And of theſe two rules (which ſome diuide into three or more thou' in my opinion not ſo properlie & conuenientlie) the ſecond which is the authoritie of the Church is commonlie called

called in the schooles *regula propontis*, that is a rule or way by which the prime reuailing veritie or diuine authoritie which is the formall obiekt & foundation of supernaturall faith, is immediatelie applied vnto beleeuers. And altho' if indeed the worde of God were so cleare that euerie one by reading the wordes of scripture, or Apostolicall traditions as they are sett downe in the Councels or oþher recordes of the Church, could not but vnderstand them in a true & vniforme sense, the first of those two rules might suffice alone, yet because the scriptures are obscure & difficult in their vnderstanding as both themselues & experience testifie: & also because out of the imperfection of nature mens iudgements ofentimes disagree in matters of doctrine & practice, therefore besides that speechlesse rule, (I meane in decision of matters of controuersie) there was necessarie another liuing & vocall rule by which the true meaning of the first & prime rule which is the worde of God, might so infallibly be declared vnto the as all doubts & scruples excluded, their mindes & consciences might safely rest in euerie point of faith by it proposed without anie further question, or tergierfation.

Now to come to the purpose, in that first foundation of faith which is the authoritie of God as he reuaileth matters to his Church, &

without which true faith cannot stand, the defenders of the English Religion agree with the Romanists; as also they agree with them in the first of the two rules, at the least so far as concernes this controuersie, that is they hold Gods word to be a rule of faith as the Roman Catholikes hold: But the difference is in that our aduersaries will needs haue the worde of God to be the scripture onelie, & that interpreted by the spirit of euerie private person who reades it, & consequenter they hold this onelie for their rule *proponent* by which the diuine authoritie is applied to euerie point of faith in the beleeuers.

Whereas on the contrarie we Romanists beleeue & vie the authority of the most vniuersall Church as the infallible applyer of Gods reuailing veritie vnto vs in all matters of faith & manners. And in this rule vpon which all certaintie of faith dependes *quoad nos* that is for as much as toucheth the beleeuers or credents, I here proue that the English Religion wanteth this vniuersallitie as well as the rest of the obiect & circumstances aboue discussed the which I demonstrate in this forme of argument.

That onelie *proponent* rule of faith his vniuersall which is one & the same in all or at the least in the greater parte of beleeuers.

But that which the professors of the English
Reli-

Religion should for their proponent rule of faith is not one & the same in all or the greater parte of beleeuers.

Ergo that which the professors of the English Religion should for their proponent rule of faith is not vniuersall,

The *maior* of this Sylogisme is evident by the definition of vniuersall, which according to the doctrine of Philosophers is one in all if it be taken in rigor of Logike, or as the Metaphisicians vse the worde. Or at the least it signifies the greater parte if it be accepted onely in a morall sense, as here I take it. From which declaration of the word vniuersall is collected no lesse cleare & conuincent prooffe of the *minor* proposition which affirmeth that the proponent rule of faith in the professors of the Church of England is not one & the same in all, or yet in the greater parte of beleeuers. That which I shewe first, because the private spirit of euerie professor of the English Religion which is the onelie immediate rule of faith they profess to follow in matters of faith as the verie founde of the worde doth declare, is peculiar to those that haue it, & not common to all, therefore it cannot possible be generall or vniuersall.

That the spirit by which the professors of the English Religion interpret the worde of God is peculiar to some one ie & not common to all

to all such as exteriorly professe the faith of Christ it is manifest in that it neither passeth into other countries with cōformitie in all points of beleefe to all the rest of the pretended reformed Churches as appeareth in the controuersie of the real presence with the lutherans, the inamissibilitie of grace, the point of Predestination, free will with the Arminians: nay nor yet doth it agree with the spirit of all the inhabitants of England it selfe, as both King Iames doth plainly suppose wher he graunteth that ar manie Puritans in his Realme besides Papists & Protestants: & also experiental knowledge doth manifest the same, it being certainly knowne & generally confessed on all sides that those three sortes of people be not gouerned by one vniforme spirit, but euerie one by their owne rule of faith, the rule of the Romanists being one & common among them selues in all places of the world, but on the contrarie the rule of the Protestants, & Puritans, being diuided & seuerall both in their owne countrie & out of it, both among themselues & also from the Catholikes wheresoeuer they be: which diuision both from themselues & others is an infallible argument that they haue no vniuersallitie in their propounding rule of faith. That which yet more plainly appears & is confirmed by a worke lately published by a Protestant Doctor (his name I doe not remem-

In his
booke di-
rected to
Christian
Princes.

remembers) who describes seuerall sectes of Puritans or pure Caluinists all different both among themselves & from the English Protestants. Which diuersitie of sectes cannot stand without a different spirit or rule of faith.

Secondlie I proue the spirit of the professors of the English religion is not one & the same in all or the greater parte of credents, because it is not that spirit by which the visible Church hath ben in all times, places, & persons successively gouerned without interruption, *ergo* it is not an vniuersall spirit but onelie particular & priuate. The antecedent of this argument is certaine for that if it were the same, it would be founde conformable & subordinate to the spirit of the greater parte of the Christian Churches, & the Religion of England would be agreeable to the Religion of the same Churches both in doctrine practice & gouernement, which neuerthelesse we see to be contrarie & repugnant vnto them.

Thirdly, the spirit of the maintainers of the present Religion of England is not conformable to the spirit of their antecessors for aboue nine hundred yeares together at the least, therefore it is not vniuersall. That the spirit of the maintainers of the present Religion of England is not conformable to the spirit of their antecessors, I proue by the authoritie of all historiographers & writers euen the pretended reformers

mers them selues who haue either expressly testified or at the least not denyed but that in all this space of tyme euen vntill the dayes of King Edward the Sixt which is not yet a hundredth yeares, the Masse & reall presence was generally approued, the communion vnder one Kynde practiced, Altars & pictures vsed in Churches with honor & reuerence. Purgatorie & prayer to saints taught & allowed, & finally all the points of doctrine & mannere betweene the Romanists & Anglicans now controueried were publikly professed, all which neuerthelesse is at this time condemned & quite renounced & abandoned by the professors of the present English faith. Of which both they & we are eye witnesses at this day. Which two things can not possible be done by one & the same spirit of God in regarde they are quite apposite & contradictory in them selues, & consequently the spirit of those who professe to repugne to that same doctrine which they know & acknowledge their predecessors to haue imbraced as sound & pious & conformable to the worlde of God, so manie former ages successiuelly, cannot be conceiued to be an vniuersall spirit, but priuate & proper to them selues.

Fourthly the spirit of the preachers & teachers of the English Religion is quite different from the spirit of the doctors & writers that haue ad-

adhered & abeyed the Roman Church; in
 euerie seuerall age, as is manifest to those who
 read them & compare their workes with the
 writings of the pretensue reforming doctors
 of our tymes the doctrine of those that haue
 writ euen from the first Centurie of yeares
 immediately following the Apostles being sprin-
 ckled with pietie & deuotion towards the
 saints in heauen & especially the virgin Marie,
 as their sermons, Homilies vpon their feasts,
 & other their workes doe testifie, of which
 matter good store is to be founde especially
 in S. Basil, Cyprian, Chrysostome, Hierome,
 Ambrose, Augustin, Gregorie, Damascene,
 Bernard, & the rest of the Roma diuines which
 haue writ euer since; euen till this present
 tyme, in whome also ther is frequent mention
 & commendation of miracles operated by the
 saints & their reliques; none of which particu-
 lars appeare in anie of the writings of the
 professors of the English Religion, but rather
 in their bookes & ordinarie sermons they in-
 deuote most earnestly to perswade the people
 that they ought not to hearken after anie such
 matters, but hould them either for false &
 superstitious, or at the least for idle, superstitious
 & impertinent, & so we clearly see by this
 that the spirit of the English professors is con-
 trarie to the spirit of the whole torrent of the
 most learned & renowned men of all ages past
 euen

even to this present day; & consequently it can not be generall, common or vniuersall, nor a true spirit; except the owners of it will condemne the contrarie spirit of the most learned, iudicious, & pious men of all ages since the tyme of Christ & his Apostles to have ben false & erroneous, & theirs onely the right spirit of God. Which is the highest degree of temeritie that can be imagined.

Lastly. In practice of virtue & exercise of good life the spirit of the preachers & teachers of the English Religion now professed, is disagreeable to the practice & exercise of virtue of the doctors & pastors of the Roman Church in all succeeding tymes since the first foundation of the same: a great parte of whose writings are replenished with rules & directions for prayer & contemplation, mortification of the bodie & inordinate passions of the soule, by fasting, vse of herclothes, disciplines, prostrations, acts of obedience, & resignation of their willesto the commaunde of superiors, voves of obedience, chastitie & pouertie, monasticall institutions, solitarie life of monkes, Anchorites & Ermites, & other Religious conuentuall men & women, & finally with all other meames which possible could be imagined as either necessarie or convenient for the exercise of a religious & virtuous course of life. None of all which or at the least verie little is

to be founde in the bookes of the teachers of the English Religion, or heard in their publike sermons or private exhortations.

And altho' it is true that some of them as it seemes moued with emulation of the Romanists (who euen in this present age labore much in that kinde as our aduersaries cannot denie) haue published some thing in the nature of prayer or deuotion, yet is it in such a manner as they reduce the exercise of a Christian life either to the exercise of faith onely or cheefly, excluding or at the least not inducing to externall workes of Penitance and mortification of the bodie. Or els they proceed in such a newefashion (as being onely suitable to their owne newe Principles of faith & manners) as neuer was heard in anie age of the world before the dayes of Luther.

That which doth particularly appeare in a certaine newe worke lately published & intituled. The handmaid of pietie, which neuertheless hath not one dramme of true pietie or one sparke of that spirit which hath reigned in the visible Church since the the first plantation of Christian Religion: which booke notwithstanding it hath the name of a Mannuall yet is it not conforme either to the Mannuall of S. Augustin, or anie other euer vsed hitherto among Christian people: but forged in the authors owne proper braine, & consisting of such
froa

froathie spittle as fell beside the pulpit when he made his preachings, full of pedantick terms & affectation as the words *supparte* & others, it as the verie first words of the title plainly testifie which are in Latin to make it more admira-
& dedicated to a falsely supposed Patronesse of his religion. whome altho' the world did winne for a smale time, yet it neuer peruerterd her noble & constant iudgement, whoe now hath returned to her ancient home with farre greater glorie vnto it then it lost by her absence.

And that which is more vntolerable the profane minister with his seruor & deuotion he now & then minglith a lye or a paradox. At page 617. where speaking of the fast of lent, he affirmes. That thoe of his profession place not Religion or the substance of Gods worship in fasting or feasting, as saith she the Papist, &c. And in the page following he saith in his owne name & in the name of his brother Puritans. We hold not fasting to be a worke pleasing to God. And yet in his page 609. he grautes that to fast religiously at some time is Gods commaundemēt. And pag. 611. that lent fast is pattely religious & ordered by the Church for religious endes & bindeth the cōscience mediately: w^hich iarring positions of this grand Doctor I am not able to recōcile. And yet for a parte of twelfe dayes deuotiō he putteth the paymēt of tithes, w^hich indeed is a deuotiō far more profitable to himself then

then pleasing to others. All which particulars doe manifestly declare that whatsoeuer apish imitation these fellowes vse in writing some fewe booke of deuotion & prayer, yet is their spirit quite contrarie to the common spirit of the vniuersall Church, & wholly vestigious, extrauagant, & peculiar to themselves.

And to this the like may be added of their Church service & forme of administration of Sacraments as may be seeme in their booke of common prayer, which, as it manifest to them that read it, doth notably differ from all the Lyturgies & publike formes of prayers & pastoralis that euer were vsed in the Church before the preachings of Luther, not onely in the manner of administrating the Sacraments and seruice, but also in some substantiall points of them both. Their being not anie mentiō in the booke of common prayer of either anointing with Chrisme in Baptisme, or of extreme vnctiō of the sicke; nor of consecratiō of the Eucharist, or absolute commaunde to receiue it, but onely with condition or rather with expresse order or precept that ther be a whole congregation that is some persons more disposed to communicate with the infirme partie besides himselfe, & that other wise he must haue patiēce & take his iourney to an other world without his *Viatium*. Neither is it ther ordained directly that the Communicants shall vse the *homolo-*

gess, or Sacramēt of Pennance cōsisting of contrition, confession, & satisfaction as a necessarie preparation to the communion, except onely in in case they finde their cōsciencē troubled with anie weightie matter, & that when they are at the point of death: contenting themselves at all other times of their receiuing the Lords supper with a generall confession onely; made either by one of the communicants, or by the minister in the name of the rest. The contrarie of all which particulars are neuer thelesse found in all Lythurgies, Missals, & Directories of former times, in all places of the Christian world, as may be seene in the Ierarchie of Saint Denis, & the Roman Order, of which euen the newer of the twoe was practiced in the Church at the least 800 yeares agoe.

But now to conclude hauing passed throu all the seuerall kindes of vniuersalitie that can be imagined with an exact discussion of the nature & properties of the same, & finding none of them in the Religion now publikely professed in England: & besides this, it being certaine both according to the doctrine of the ancient Doctors of the Church & moderne diuines that the worde Catholike is the same that vniuersall, generall or cōmon as is apparent by S. Augustins responcion to Petilianus wher he saith that the name *Catholicū* signifies *secundū totum*: as also against the epistle of Gaudentius,

Lib. 2. c. 38.

Lib. 2. c. 2.

Tca-

Teacing that the Church therfore is called Catholike of the Greeke worde because it is extended throu' the whole world. This I say being infallibly true, it doth by necessarie conclusion follow of the premisses that the English Religion is not Catholike, but a private conuenticle or Congregation in which true faith is not founde, & in which by consequence no saluation can be hoped or expected for such as obstinately seperating themselves from the vnicie and vniuersalitie of the most vniuersally received Religion liue and die in it. And this may suffice for the declaration & confirmation of my first principall argument or demonstration.



THE SECOND PRINCIPAL

ARGUMENT.

My second principal argument which proueth the falsitie of the English Religion is this. That Religion is false which hath a false or at the least an vncertaine Canon of scripture.

But the Religion of England hath a false or at the least an vncertaine Canon of scripture.

Ergo the Religion of England is a false

68 THE ENGLISH RELIGION HATH NO
Religion. The Maior doubtlesse is granted by our aduersaries. The *minor* which they demie, I proue. And for the prooue of it I suppose that the true Canon of scripture can not be knowne but by some externall authoritie or meanes distinct from it selfe whether it be the iudgement of euerie faithfull person assisted by the diuine spirit as manie of our aduersaries affirme, or whether it be the declaration of the Church assisted by diuine inspiration of which it shall be disputed in an other place. Moreover these meanes or this authoritie must be infallible otherwise it can ingender no such certaintie in the myndes of the beleeuers touching the matter in question, but they would remaine still doubtfull of the same. And the reason for which this externall authoritie is thus required to the knowledge of the iuste quantitie of the written worde of God & for the distinguishing of the true partes of the same from the Apochrypha & doubtfull, is because that as the scriptures doe in no places affirme & declare them selues either in totallitie & parte reflectiue to be the true worde of God deliuered by Christ & his Apostles, so they much lesse auerre these determinate bookes or partes of the Bible & no other, to be the onely true authentickall scriptures.

This being now supposed as certaine on both sides, I proue the foresaie *minor* to wit that
the

the Church of England hath a false, or at least an vncertaine Canon of scripture by an other silogisme in this manner.

That Canon of scripture is false, or at the least vncertaine which disagreeeth from all other Canons that euer were in anie Christian Church before the dayes of Luther.

But the Canon of scripture vsed nowe in England is disagreeable to all other Canons that euer were in anie Christian Church before the dayes of Luther.

Ergo the Canon of scripture vsed nowe in the Church of England is a false or at the least an vncertaine Canon.

In the Maior of this silogisme ther is no doubt. The *minor* I proue by comparing the Canon of England with those seuerall Canons which according to the diuersitie of opinions in that point among some of the ancient Fathers in former tymes, ar found to be three in number, howbeit of those three ther was one which was euer more commonly receiued then the rest, to wit that Canon which in the Councils of Florence & Trent was defined to be infallible & is that same which at this present the Roman Church vseth reiecting all other for Apochryphall & inauthenticall.

Now the first of those three Canons or Orders of diuine volumes consisteth of those bookes of which ther was neuer anie doubt

78 THE ENGLISH RELIGION HATH
made but that they be sacred & Canonically.
The second order is of those of which ther
hath ben alwayes doubt neither hitherto ar
receiued by the Church, to wit, the third &
fourth bookes of Esdras & the third of the Ma-
chabies. The third order containeth those
bookes of which ther hath ben doubt in for-
mer tymes. Which ar Hester. Iudith Tobias.
The two first bookes of the Machabies. The
Ecclesiasticus, the booke of wisdom & the
Prophet Baruch. Which belong to the old
Testament. And in the new Testament the
epistle to the Hebrewes. The epistles of S.
Iames & Iude, the second of S. Peter, & the se-
cond & third of S. Iohn with his Apocalips.

Nowe that the Canon of the Church of
England doth not agree with the first order
consisting of such bookes of scripture as of
which no doubt hath ben euer made, it is most
evident for that in their Canon of the old Te-
stament is included the booke of Hester of
which doubt hath ben made by Melito, Nazi-
azene & S. Achanasius: & in the new Testa-
ment they admit the epistle to the Hebrewes
& the Apocalips (to omit others) of which
neuerthelesse doubt hath ben made, of the first
by origen, & of the second by Eusebius, which
was also quite omitted by Cyrill & Nazianzene,
nay & that which is more to this purpose, Lu-
ther did expressly reiect them both with the e-
pistle of S. Iames.

Tou-

Touching the second Order or Canon, there is no need to bring any proofe, in regarde it is well knowne that the Church of England doth not admit the two first bookes of Machabeis, & much lesse doe they allowe of the third as likewise neither they allowe the third and fourth of Esdras.

Lastely touching the third & laste Order, they admit Hester into their Canon as by the sixt article of their new Creed doth appeare, but they reiect Iudith, Tobie, the Machabeis, Ecclesiasticus, & the Prophet Baruch: And yet as I said before Hester was doubted of at the least by Melito, Nazianzene & S. Athanasius: & contrarily of the booke of Iudith it is confessed by saint Hierome that it is read to haue ben numbred or counted among the holie scriptures by the Councell of Nyce, which booke not obstanding is expressely excluded out of the English Canon of the old testament as the foresaid article of theirs doth declare.

And in the Canon of the new Testament they put the epistle of S. Iames & Iude, the second & of saint Peter, the second & third of saint Iohn & his Apocalips, which yet in former times by some authors of accounte haue ben either quite excluded from the Canon, or at the least held for doubtfull. So we see that our English professors differ & dissent in their Canon from all the severall Canons of scrip-

ture that either they themselves or anie other can imagin to haue ben in the world in anie former age, yea euen from the Lutherans themselves whome neuerthelesse they vse to rancke among their brothers at the least whensoever they make for their purpose & aduantage against the Romanists.

Further more if perhaps they say they haue the true Canon of scripture because they haue the same bookes of the old Testament which the Iewes by infallible authoritie held for Canonickall: And the same bookes of the new Testament which the Roman Church holdes for Canonickall. Then I demande of them first how they cometo know that their Canon is iuste the same with that of the Iewes neither more nor lesse, & how they be assured that the ancient Iewes who onelie & not the moderne Iewes, were the true people of God & by him guided & ruled, by what infallible meanes I say doe they knowe that those Iewes excluded those same bookes of the old Testament, out of their Canon as Apochripa which the Roman Church holdes for Canonickall? To wit Iudith, Tobie, Sapience, Ecclesiasticus, Machabies. And I vrge them thus. Either they had that knowledge from the Iewes themselves, or from the scriptures themselves, or by tradition of the Church, or by the spirit or inspiration of God. From the Iewes they could
not

not possible haue certaine knowledge of the canō. For that altho' their authority were once infallible in receiuing the true Canon of scripture either in itselfe or by the assistance & prouidence of God: yet after the coming of Christ & his establiment of the Euangelicall lawe, that infallible authoritie of theirs ceased, & so by them no infallible knowledge of Canonical scriptures could possible be from thence deriued vnto the Church of Christ: Nay neither was it suteable to the dignitie of Christ & his Church that the Iewes should interpose their authoritie in that nature.

Secondlie from the scriptures themselues it is cleare our aduersaries could not receiue infallible knowledge of the Canon of the old Testament in the manner before declared, because neither the old nor new scripture doth testifie that those onely bookes are Canonically which the English Catalogue includes: neither doe the writers of the newe Testament cite places out of those bookes onelie, but also out of either all or at the least some of those which peculiarly the Roman Church alloweth for Canonically, & which I haue aboue rehearsed. For Ester is cited by sainct Augustin in his epistle to Edicia: & before him by sainct Chrysostome in his third Homilie to the people of Antioch, & Origen defendes for Canonically

Epist. 199.

encl

74 THE ENGLISH RELIGION HATH
 euen those last chapters of Hester of which
 some doubt hath ben made euen by some Ro-
 manists. Baruch is most frequentlie cited by
 the ancient Fathers vnder the name of Hierem-
 ie, as particularlie may be knowne by saint
 Augustin in his 18. booke of the Cittie & 33.
 chapter. Yea & diuers of the Fathers produce
 Baruch by name. As saint Cyprian who ci-
 tes those wordes of his. *Hic est Deus noster &c.*
 And in his sermon vpon our Lords prayer he
 cites the Epistle of Hieremie contained in the
 last chapter of Baruch: saint Cyrill also cites
 the same Baruch by name. The like doe S.
 Hilarie in the preface of his commentarie vpon
 the psalmes saint Clement Alexandrine, saint
 Ambrose in his first booke of faith & second
 chapter. Eusebius cites his third chapter, ad-
 ding that, *nothing ought to be added to diuine*
Voices. By which wordes he declareth Baruch
 to be diuine scripture; as also doth Theodoret-
 us in expresse wordes & commenteth vpon
 the whole booke. Tobie is cited & approued
 for scripture in which the holie Ghost doth
 speake by saint Cyprian. Saint Ambrose cal-
 les the same booke Propheticall scripture. The
 like doe saint Basil in his oration of auarice,
 & saint Augustin in his booke intituled *specu-*
lum, Iudith is mentioned by the great Coun-
 cell of Nyce as saint Hierome testifies. Sa-
 pience or the booke of wisedome is alledged
 by

Cyp. l. 2.

contra

Iud. cap. 5.

Lib. 2.

cont. Iu-

lian.

Lib. 2. Pe-

dag. cap. 3.

Euseb. lib.

6. de-

monst.

Euang.

cap. 19.

Serm. de

elec.

Inl. de

Tob.

cap. 1.

Diuin.

nom. c. 4.

by ancient S. Denis, & the same doe Melito in his epistle to Ones. saint Cyprian, in his booke of the habit of Virgens, & saint Cyrill calles it diuine scripture, saint Augustin also calles it Canonically in his first booke of Predest. the 14. chap. Ecclesiasticus is cited by Clement Alexandrine, saint Cyprian, Epiphanius, & Ambrose as diuine Oracles, & saint Augustin calles it diuine scripture producing those wordes: *Altiorate ne quaeris*. The same Fathers with Gregory Nazianzene cite the Machabies as appeareth by saint Cyprian in his exhortation to Martyrdome the 11. chapter. Nazianzene in his oration of the Machabies, saint Ambrose in his second booke of Iob the 10. 11. & 12. chapters saint Isidore in his sixt booke. First cap. saint Augustin in two seuerall places allowes of these bookes & often times citeth them. As in his 18. booke of the cittie of God. Chapter 36. & in his second booke against the epistles of Gaudentius, & chapter 23. All which is a conuincent argument that those bookes out of which the foresaid places are cited in this manner & by these ancient & graue renowned Doctors are Canonically & of as great authoritie as the rest howbeit they might otherwise haue been vnknowe for such to the Iewes both in regard that as the lawe of Christ is more perfect then the old lawe was, so it ought in reason to haue more perfect knowledge

Lib. cont.
Iulian.

In lib. ad
Oros.
contra
Priscil.

76 THE ENGLISH RELIGION HATH NO
ledge of the worde of God as likewise it hath of
diuers other misteries of faith, then the profes-
sors of that lawe had: as also for that as in the
lawe of Christ there are other matters of faith,
manners, & gouernement then were in the
time of the old testament, so might it be neces-
sary for the greater confirmation of Christs do-
ctrine & discipline that some of those bookes
which were not knowne to the Iewes,
should be declared to Christians for Canoni-
call scripture.

Thirdly from tradition of the Church the
English Canon could not possible receiue au-
thoritie, first because the maintainers of it de-
nie the authoritie of the visible Church to be
infallible, & consequentlie it is cleare the Ca-
non of scripture cannot haue sufficient warrant
from it. Secondlie. It is most apparent that
the Primatiue Church was not certaine in some
of the first ages whether all the bookes of the
old Testament which the English Church
houldes for Canonicall were in the Canon of
the Iewes, which vncertaintie still remained
vntill the Councell of Carthage celebrated in
S. Austins time determined the matter. Against
which English Canon are also authentically
witnesses Mileto, S. Athanasius & Nazian-
zene of which at the least the two latter au-
thors to wit Athanasius & Nazianzene (euen

accor-

Cham. lib.
5. de Ca-
none cap.
24. n. 1.

according to the graunt of Daniell Chamier Cham. lib.
 one of our most peremptorie aduersaries) doe s. de Can.
 omit the booke of Hester in the computation c. 14 n. 1.
 of their Canon of the old testament whome
 altho' Chamier doth reprehend for the same,
 yet is he so impudent & vnrindfull, that in
 another place of the same booke he numb'reth
 both the same Athanasius & Nazianzene as
 defenders of his owne Canon which neuerthe-
 lesse includeth Hester as the English Canon doth.
 So that it remaineth most euident there was no
 such certaine traditiō in the Primatiue Church
 as could make the English Canon as they now
 vse it, infallible, the whole Church at that time
 hauing determined nothing iudicially aboute
 that particular: & consequentlie it is manife-
 stlie false for the professors of the English Re-
 ligion to affirme that they haue the tradition
 of the Church for prooffe of their Canon. To
 which may be added that our aduersaries in
 maintainig their Canon by tradition, they
 should proceed preposterouslie in respect that
 whereas in all other points of doctrine they re-
 iect the authoritie of traditions as insufficient
 & contrarie to the worde of God, or at the
 least as vncertaine: yet in this particular of the
 Canonickall scripture which is one of the most
 important points of all other, & vpon which
 all the rest of Christian faith dependes, they
 would offer to relie vpon the same.

Cap. 11.
 n. 4.

And

And altho' our aduersaries, & particularly Daniell Chamier, doe labor euē till they swear in prouing their Canon to be the same with the Canon of the ancient Iewes, yet doth not one of the authors that haue writ since the matter was determined by the Councell of Carthage, exclude from the Christian Canon those bookes which the Roman Church did receiue for Canonically euer since that Councell. And howbeit S. Hierome is he that of all antiquitie doth fauore our aduersaries in this particular point: yet besides that he writ before the matter was determined by Pope Innocētius the first & the Councell of Carthage: neuerthelesse as he doth not soe defend the Canon of the Iewes but that he admitteth of the authoritie of the first Councell of Nyce in receiuing the booke of Hester in to the Canon of the Christian Church: so doubtlesse if he had liued in succeeding tymes, he would haue done the same touching the rest of the bookes of the old Testament which were afterwarde added by the foresaid Councell of Carthage & other since that tyme. To omit that the professors of the pretended reformation neither proceed consequenter to their owne Principles if in establishing of their Canon they follow the authoritie of Fathers whome they make account to be subiect to error & deceit, neither

ther doe they deale securely in casting the
 maine foundation of their faith vpon the au-
 thority of one onely man, especially conside-
 ring that S. Hierome out of an inordinate opi-
 nion & affection he had to Ioseph the Iew,
 not onely in this but also in some other points
 of doctrine suffered himselfe to be caried some-
 beyond the limits of reason tho' neuer beyond
 the limits of the true Catholike faith. And yet
 I here desire the reader to be aduertised that
 this which I haue vttered touching the agree-
 ment of the English Canon of S. Hierome, is
 onely by way of concessiue supposition in fa-
 uor of my antagonists with whome I dispute
 euen vpon termes of this liberall graunt: per-
 suading my selfe neuerthelesse that the Canon
 of the old Testament which S. Hierome re-
 hearseth in his Prologue, is not taken by him
 for the onely true authenticall Canon of the
 Christian Church, but onely his meaning is to
 relate the number of those bookes of the an-
 cient scripture according to the most common
 opinion of the Iewes of his tyme. That which
 is manifestely couinced by the authoritie of the
 same S. Hierome in the like case touching cer-
 taine chapters of the Prophet Daniel, of which
 altho' in his preface to that booke he once
 affirmed them not to be of authenticall autho-
 ritie, yet afterwarde in his second Apologie
 against

So THE ENGLISH RELIGION HATH NO
against Rufinus, he declareth his meaning in
the foresaid Prologue was not to signifie his
opinion in that particular, but onely to relate
the doctrine or saying of the Iewes. Now this
being so, it is plainly certaine that our aduer-
saries of all the anciēt Fathers haue not as much
as one S. Hierome vndoubtedly in fauor of their
Canon, but onely the authoritie of the Iewes.

Secodly our aduersaries can not haue recourse to
the spirit for the approbatiō of the Canō of the
old Testament: first because if they relie vpon
this, they ought to proue it before to be the
true spirit of God which moueth them to be-
leeue their Canon to be of infallible authoritie,
& that either by some other Canonically scrip-
ture, or by some other conuinent reason or
motive as by miracles, sanctitie, or by other
externall testimonie; otherwise they them-
selues can neither safely relie vpon it, nor we
can iustely giue credit vnto it, for that it is ma-
nifestly declared in the authentically scriptures
them selues that ther be euill spirits as well as
good by which men are moued, yea & that same
spirit which seemes good is often tymes dis-
couered & knowne to be the spirit of the com-
mon animie who the more easily & coulerably
to deceiue & delude, doth transforme him selfe
in to an Angell of leight notwithstanding heis
darkenes it selfe.

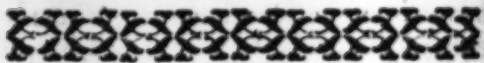
Finally that spirit by which the defenders
of

of the Iudaicall canō (for so our aduersaries suppose theirs to bee) proue the authoritie of it, is contrarie as well in other points of faith as in this, to the spirit of the most visible & flourishing Church in all ages, neither is it common & generall & conformable to the greater parte of Christians, but extrauagant, singular, priuate & particular to them selues as I haue shewed in my precedent argument, & consequently it can not be the spirit of God, but an ill spirit, a familiar, a bee in a box, to which who soeuer doth obey & followe will doubtlesse be led at the length in to a laberinth of errors wher he will perish without redemption.

More ouer for as much as concerneth the Canon of the new Testament, for our aduersaries to say they haue it from vs, is a verie pore shift, & considering the want of authoritie which they hould to be in our Church as being in their opinion of no credit in other matters of faith, yea plainly erroneous & Antichristian, it doth thence manifestly follow vpon their Principles that their Canon can not possible haue infalible certaintie in regarde that the whole grounde on which such certaintie depende this supposed to be the authoritie of our Church which they neuertheffe peremptorily auerre not onely to be subiect to error, but also to haue alreadie erred in diuers points of faith. Frome whence & from the rest which

81 THE ENGLISH RELIGION

hath ben inculcated in the prooffe of the *minor* of my second filogisme the consequence both of it & my first filogisme doth inauoydably followe to wit that the Religion of England is plainly false as not hauing anie certaine & infallible rule wherby to know the true Canonickall scriptures of the old & new Testament.



THE THIRD PRINGIPAL ARGVMENT.

MY third principall argument against the English Religiō I frame in this manner. That Religion is false which hath not the true interpretation & sense of scriptures.

But the English Religion hath not the true interpretation & sense of scriptures.

Ergo the English Religion is a false Religion. The *maior* can not be denyed by our aduersaries. The *minor* in which onely the question consisteth; I proue first ont of their translations of the Bible in to the English tongue of which that most famous defender of the new English faith King Iames of great Britanie in the publike assembly had by his authoritie as Hampton Courte the yeare 1604. sitting as President Cathedratically pronounced that he had neuer yet scene anie Bible (*quid adhuc*

ad hoc regimus testibus) rightly translated into the English tongue. And altho' the same King James for that reason caused an other new translation to be made in which some things which were in the former editions are amended & corrected, yet I find by one of them which I haue my selfe printed at london the yeare 1608. that it containeth still diuers of the same errors which were in the first translations of which the King himself did complain: as appeareth by the second chapter of the Acts. Where Vers. 27. for the wordes, *non relinques animam meam in inferno*, that is in plaine English: thou wilt not leaue my soule in hell, the foresaid Bible hath thou wilt not leaue my soule in graue, vsing also the verie same translation vpon the wordes of the 16. psalme, out of which they are cited by the author of the Acts of the Apostles. That which is done by the professors of the English Religion for no other end then that those who please may freely defend their negative position of the reall descent of Christ into hell (as Beza ingenuously confesseth in his annotation vpon this place) the affirmatiue of which neuertheless the Apostolicall Creed doth expressly teach vs. In which passage our aduersaries shew both extreame great partialitie & great impudencie in regarde that in the Greeke text: which they them selues most superstitiously profess to follow, hath the worde *ἀναγιν* in this

place which by the septuagint is put commonly for the worde sheol in Hebrew, & as it is also by them selues translated in other places of scripture, & as S. Hierome doth in like manner turne the same worde *adwg* in to infernus in Latin, in English hell, throu' the whole Bible.

Tom. 2.
Pantrat. l.
5. cap. 5.

And altho' Daniell Chamier in his booke vpon Christs descent in to hell not daring to denie this manner of translatiō to haue ben made by the septuagint & S. Hierome, doth somat murmure & grumble at them for the same as if they did oftentimes detorte the Greeke & Latin wordes to the sense of the Hebrew with neglect of the propertie of the language yet this is but one Doctors opinion, & if he had more to alledge of his owne sect it were no great matter, for that by the common iudgement of the whole Christian world those two sacred Translators farre surpasse in knowledge of the scriptures all the Doctors that euer were or will be of his faction tho' they esteeme themselves neuer so wise & learned.

And suppose the Septuagint & S. Hierome doe in deed frequently followe the sense rather then the propertie of the Hebrew words, what offence commit they in that? Nay then what commendation doe they not rather deserue in respect it is a generally knowne rule of the best Translators not to tye themselves to the wordes but to the sense. As on the contrarie what re-

pre-

prehension is not due to the whose cheefe studie is with neglect of that sense which those ancient expositors who haue gone before them both in time, virtue, & learning, to inuent & violently drawe newe interpretations of Scripture out of the Etymologies & first imposition of wordes according to the verbal soundes and not according to the common acception of them, which yet is the common practice of the Nouelists of these our dayes as is most apparent guen by that particular passage which I haue in hand that is the place aboue cited in the second chapter of the Acts, *thou wilt not leave my soule in hell*. Aboute which Daniel Chamier hauing turned himselfe euerie way, & tofessed all the dictionaries he could finde for his purpose, yet could he not finde one author more ancient then Iohn Calvin his great master and first founder of his Religion, whose teacheth that either in this place or in anie other place of scripture according to the proper & ordinarie vse, the word *ψυχη* doth signifie the bodie carcasse, or life, & the word *αις* the graue as he & his fellow partners will needs haue the to signifie, & as they vsually translate them in their Bibles, excepting onely Arias Montanus if he be truely cited by Chamier, how be it himselfe graunteth that in the cited place of the 16. psalme the Hebrew wordes in steed of which the Septuagint putteth *αις* & *ψυχη*, doe signifie the

Lib. 3. de
descen.
Christ. 6. 1.
n.

In Idolo-
tismis He-
brais.

soule & hell which is all that we can desire. For if the Hebrew text be the fountaine of all true translations as all the Nouelists will haue it, neither can their translation of this place be true nor ours false, for that theirs according to our aduersarie Chamiers, dissent from the Hebrew & ours agrees.

Diuers other places of the English Nouelists corrupted translations might be produced, as that of the 26. of S. Mathewe, *wher for Hymno dielo* in the Latin & *hymnizante* in the Greeke, they translate, *when they had sung a psalme*. In the 28. of the Acts: *ouerseers* for *Bishops*. And in the ninte chapter of the first to the Corinthians. *Haue we not power to lead about a wife*, wher they put a wife for a woman as if all woman were wiues. And in the first chapter of the second epistle of S. Peter, they leaue out the wordes, *by good workes*, which neuerthelesse are founde in diuers Greeke copies, yea & Caluin himselfe grauntes that if they be not expressed in the text, yet they are subintellected or vnderstood.

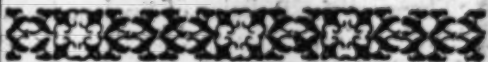
And to this may be added by the way that altho' it is not ill of it selfe to translate the Bible into vulgar languages if it be done truely & sincerely & by the authoritie of the Church or her cheefe Pastor, yet by these few examples we may learne how greatly the word of God is abused by false translations, & how farre the truth

HATH NO TRUE RULE OF FAITH BY
truth is preiudicated by such partiall proceed-
ding, supposing that all the foresaid places as
they are by them turned in to the English tong-
ue doe fauore diuers points of their new dō-
ctrine whereas on the contrarie they expressly
make against it if they be truly translated. And
particularly those wordes of their sixtieth
psalme, *thou wilt not leaue my soule in grave*, are
so absurdely contrarie to sense & so extrauagāt
in the phrase & manner of speech as the like is
not to be found in anie translation that euer
was extant euer since the scriptures were first
published in vulgar tongues euen among the
pretended reformers themselues. But now this
may suffice for examples of false translation of
the scriptures vsed by our aduersaries, & for the
first prooffe of the Minor of my silogisme aboue
framed.

Which I further proue secondly for as much
as concerneth the exposition of the scriptures,
because the manner of interpretation which
both our English professors & also the rest of
the pretensiuē reformers vse, is scarce in anie
thing conformable to the exposition of the ancient
Fathers & Doctors of the precedent ages as it
ought to be according to the rule of S. Augu-
stin in his second booke against Iulian where
in the begining he saith the Christian people
ought rather to adhere to the Fathers then vn-
to those which teach the contrarie: & towards

88 THE ENGLISH RELIGION IS DESTITUTE
the end of the same booke he addeth thus: that
which they (to wit the Fathers) found in the
church they hold, that which they had fro their
Fathers, they deliuered to their sonnes. But our
newe interpreters as they are in their positions,
so are they in their expositions of the worde of
God singular & full of affected apish imitation
of the Iewish glosses: neither doe they scarce
euer alledge anie other expositions or constru-
ctions then those of Rabbi Salomon. Rabbi
Kimchi, Aben Ezra & the rest of that rabble.
Notwithstanding they cannot be ignorant, but
that some of them were either Scribes, Phari-
seis, or Saduceis if not all, of whome it may be
presumed with reason that they frame their ex-
positions more commonly according to their
owne false traditions then according to the true
sense & meaning of the lawe. By which pro-
ceeding the reader may consider how impossi-
ble it is for our aduersaries to satisfie their con-
sciences in the deliuerie of such doctrine as de-
pends vpon so vncertaine & fayleable groudes;
& in how miserable a case that flock is which
hath his instruction in matters of saluatiō from
such Pastors as partely out of the writings of
those profane Iewes & enemies of Christ, partely
also by their owne industrie coine new sense out
of the old, obstruse, decayed significations of
wordes which they find in pedantik humanists
Lexicōs & Dictonaries, neglecting the commō
current

OF THE ORTHODOX SENSE OF SCRIPTURE. 89
current acceptions & Ecclesiasticall vse of the
same. By all which the conclusion of my pro-
posed argument doth appeare true & sound
which is that the Professors of the English
faith haue no certaine and infallible interpre-
tation & sense of the diuine scriptures, & con-
sequently their Religion must needs be voyde
of truth.



THE FOURTH PRINCIPAL ARGUMENT.

MY fourth principall argument I proposd
in the forme following.

That Religion is false which hath a false rule
of faith.

But the English Religion hath a false rule
of faith.

Ergo the English Religion is a false Religion.

The maior is not denyed by our aduerlaries
& therefore it needs no prooffe: And it they
should be so refractorie as to denie it: It is couin-
ced by the verie leight of naturall reason which
teacheth that the ruled followes the nature of
the rule so that it cannot possible be streighter
then the rule it selfe, no more then a boton can
be round if the moule be square.

Now that the English Religion hath a false
rule

90 THE ENGLISH RELIGION IS
rule of faith which is the Minor of my fil-
gisme, I demonstrate thus by an other fil-
gisme.

The Religion of England hath for the rule
of faith scriptures interpreted & expounded by
euerie particular member of their Church.

But the scriptures interpreted & expounded
by euerie particular member of their Church
is a false rule of faith.

Therefore the Religion of England hath a
false rule of faith.

That the scriptures expounded by euerie par-
ticular member of the Church is a false rule of
faith I evidently proue, because the true rule of
faith is of it owne nature certaine, common, &
knowne to all beleeuers, not private, vnknow-
ne, & certaine to him onely who hath it. O-
therwise no man can certainly & infallibly
knowe what it is except himselfe & consequen-
tly none but he onely can followe it: whereas
the true rule of faith is such as euerie one is
bounde to knowe & embrace vpon perill of
his saluation.

Secondly I proue that this English rule is
false because it is subiect to error the maintai-
ners of themselves confessing that no man can
infallibly interpret the scriptures so that his
expositions euen in the greatest matters of faith
be vndoubtedly true & certaine in such sorte as
he can infallibly persuade others that they are
accor-

HATH NO TRVE RYLE FAITH. 91

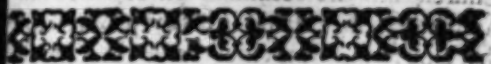
according to that sense which the holye Gost intended when he dictated them to the diuine writers. For confirmation of which I further adde that our aduersaries commonly teach that not onely euerie particular & private person may erre in faith but also the whole number of Bishops. Prelates of their Church assembled in a Synod or Councell. Out of which it is infallibly consequent that their rule of faith is not certaine either in it selfe, or at the least not to others: neither can others lawfully follow it for the same reason that it is vnknowne vnto them & subiect to error, & decepte. Besides altho' the professors of the English Religion should denie this same, yet is it conuinced & concluded by scripture it selfe saying, *for what man knowes the things of a man but the spirit of man which is in him?*

I. Cor. 2.

Thirdly if the English rule of faith were not false to wit scriptures expounded by euerie member of the Church, it would thence necessarily followe that ther were no need of prechers & teachers in the Church of England to propose & declare the worde of God vn the people, because euerie particular man & woman that can read the Bible can sufficiently vnderstand & expounde it them selues at the least for as much as concernes their saluation. And for the ignorant sorte which can not read, it were also in vaine for them to haue preachers in

92 THE ENGLISH RELIGION HATH
in regarde they can propose vnto them
other rule of faith then scriptures expounded
by their owne particular spirit, which neuer
thelesse euē according to their owne doctrine is
fallible & subiect to error & by consequence
obledgeth no man to followe it but rather to
auoyde it by all meanes possible.

Fourthly I proue the same, because this rule
of our aduersaries serues no mans turne but his
owne who hath it, & that but vnto wardely,
neither doth it obledge others to beleue it,
neither is it one & the same, but as manie as
ther be people in the whole Church of En-
gland all which is most absurde & repugnant
to the nature of true faith which ought to be
one in all the Christian world, certaine, infal-
lible, & binding all persons to embrace it by
diuine precept & commaund which neuerthe-
lesse could not be such if the rule which it fol-
loweth were not one without all multiplica-
tion & diuision. And to this maybe ioy ned for
conclusion of the prooffe of this argument that
which I haue deliuered touching our aduer-
saries false translation & erroneous manner of
interpretation of diuine scriptures.



THE FIFT PRINCIPAL ARGUMENT.

MY fift principall argument in order to proue the falsitie of the English Religion is this.

That Religion is false which hath not a perpetuall & disinterrupted succession of Bishops & Preists deriued from the Apostles.

But the English Religion hath not a perpetuall disinterrupted succession of Bishops & Preists deriued from the Apostles.

Ergo the English Religion is a false Religion.

The *maior* proposition is so certaine and cleare that our aduersaries a the least all or most of those of the Protestant faith can not denie it. And if perpaps anie of them or anie other Sectaries should be so frontlesse & imprudent as to denie it, they ar manifestly conuincied by those places of scripture which proue the perpetuitie of the gouernement of the Church of Christ in generall. As in the fourth to the Ephesians, where it is affirmed that *Christ gaue to his Church Pastors & docters that is Bishops & Preists to the consummation of the saints vnto the word of the ministerie & that to rule, gouerne, & feed the flock of the Church*

Church vntill the cōsummation of the world. And the Prophet Dauid in his 47. psalme saith that God founded his citie (that is the Church as S. Augustin expoundes it) for euer. And surely if God established his Church for euer as truely according to this he did: it can neuer wāte Bishops & Preists for that if it should wāte them, then it wēre no more a true Church according to the saying S. Hierome. Where ther is no Preist ther is no Church. In which word *sacerdos* Preist, he includeth also Bishops as being cheefely Preists, & those without whome no Preists can be made or ordained. sainct Cyprian also in the second epistle of his fourth booke towards the end teaches that the true Church cannot stand without Bishops & Preists. And sainct Augustin saith plainely that it is the succession of Preists (by Preists he meaneth also Bishops) which keepes him in the Church. And in his epistle 165. & vpon the psalme against Donatus, he chalengerth his aduersaries the Donatists to number the Preists which haue ben euen from the seat of sainct Peter, & see who hath succeeded each other in that Order of Fathers, in which Order of Fathers (meaning the Popes whose names he specifies in his epistle to Genetiosus euen from S. Peter to Anastasius who was Pope in his time) because he findeth not one Donatist, therefore he concludes that their Religion is false & not to be

Contra
Luciferia-
nos.

Contra
part.
Donat.

to be followed. So that the reader may plain-
ly perceiue by these authorities (of which
kinde manie more might be alledged if need
were & the place did admit anye larger dis-
course) that the ancient Fathers held the want
of succession of Bishops & Preists for a com-
mon & infallible argument of the falsitie of
that Religion which not obstanding what-
soeuer other coloures of truth it might seeme to
haue by pretext of scripture or otherwise, was
destitute of the same. That which is sufficient
for the prooffe of the *major* of my Sylogisme in
case anye of the defenders of the English Reli-
gion should haue the face to denie it.

Wherefore hence I passe to the *minor* to wit
that the English Religion hath not a conti-
nuall & disinterrupted succession of Preists &
Bishops deriued from the Apostles, which I
proue first: Because it is certaine by the testi-
monie of all writers of those ages that frome
the time of saint Gregorie Pope of Rome
who sent saint Augustin the Monke into En-
gland to plant the then professed Roman faith
ther were no other Preists or Bishops but such
as had their authority deriued from the Roman
seat, & such Bishops onelie as were ordained
& consecrated with the same matter & forme
of Order & with Vnction, Miter, Crozier &
other such ornaments & ceremonies as the
Church of Rome actuallie vseth at this day.

Nay

Nay nor yet in the time of Wickliffe or since is there anie mention in anie historie, writer or recorde either Catholike or Protestant of anie kinde of eyther Bishops, Preists, or ordination of the same, vsed in England before the Reigne of Edward the sixt. Wherefore altho' we should graunt the Patrons of the English faith that their Religion was professed in England in more ancient times as they pretend (the contrarie of which neuertheless is as certaine as it is certaine there is no mention of it in anie more ancient historie or recorde then the dayes of Edward the sixt) yet is it manifest that it hath had a notable interruption in the succession of Bishops & Preists to wit for the space of 800. yeares at the least euen according to the confession of our aduersaries: And consequentlie it is euident that it hath not a continuall & disinterrupted succession of Bishops & Preists deriued from the Apostles.

Secondlie I proue there is no continuall & disinterrupted succession of Bishops & Preists in the English Religion deriued from the Apostles. Because altho' we should admit that in the time of King Edward by reason of the immediate succession of his newe Religion to the Religion of his Father Henry the 8. at whose death we doe not denie but there were true Bishops & Preists left who might perhaps for as much as concerneth the essence of the Order

HATH NO TRUE BISHOPS NOR PREISTS. 97
(thou' not lawfullie) either haue consecrated others, or they themselues haue serued in the Church according to the newe forme of the same, (which fact I need not here dispute but omit as vnganted) Neuerthelesse it is certaine & graunted by both parties that euen in this there was another plaine interruption, & that within a verie shorte time vpon the succession of Queene Marieto the Crowne in here brothers place, who exauthorizing all that newe brood of Bishops & Preists, reestablished the Roman Religion in the same forme & with such Prelates & Preists as had ben in the Realme in all former times, as not onelie all written histories & recordes, but also some eye witneses who then did see the change, & being yet aliue can at this daye testifie the same. So that euen in this particular manner the newe Religion of England hath suffered an interruption in the succession of Bishops & Preists.

Thirdlie. I proue the same *minor* proposition because at the time of the last change of Religion at the death of Queene Marie, all the Roman Bishops were deposed & depriued of their dignities excepting onelie the Archbishop of Canterburie whose seat was vacant by his death; & others were put in their places by the authoritie of Queene Elizabeth & here parliament: who neuerthelesse were such as did not

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agree

agree either in vocation, mission, or Ordination with their predecessors: as appeareth particularly in Master Parker who notwithstanding he was the cheefe of thē as being Archbishop of Caterburie & primate, yet is he confessed by Master Mason a minister & professed defender of the newe charge of England, to have ben the first of 70. Archbishops since saint Augustin that receiued Orders & consecration without the Popes Bulles, & the rest of the ceremonies vsed in the ordination of all those 70. that preceded him. And the same he might haue said of the newe Bishops of these dayes comparing them with all that longe space of time.

The which difference in the manner of consecration altho' it were alone sufficient according to the doctrine of the Roman Church to exclude the ordained from true succession as being at the least schismaticall in itselfe & contrarie to the practice of ancient times euen before the dayes of saint Augustin the Apostle of our countrie, as both the writings of the ancient Fathers (which I will produce in an other place) & also some ancient authentick histories or recordes of the Realme doe testifie. Yet euen according to the Principles of the English Religion there is an essentiall defect founde in the same, in regarde that Master Barlowe, who is by the foresaid defender of the English ministerie reported to haue ben the
con-

consecrator of Parker, had neuer anie consecration himselfe. Or if he had anie, he was made Bishop, (if not Preist also) onelie according to the forme diuised in the time of Edward the Sixt, & confirmed by Queene Elizabeth the eighty yeare of her Reigne. That which I suppose Master Mason himselfe doth not deny. Which forme as it is set in their Rituell or manner of making Bishops, Preists, & Deacons, printed at London 1607. as being neither founde in scripture, nor conformable to anie other forme of consecratiō euer vsed in any Christian Church since the Christian Religion was founded, the persons cōsecrated or ordained according to the tenor of it, cā not possible be true bishops preists or deacons, & by necessarie consequence neither Master Parker nor anie other of his fellowe Bishops could receiue true Order or consecration as being ordained both by one that had no power of Order himself, nor yet did consecrate them with the same essentiall matter & forme which hath ben commonlie vsed in the Christian world in ancient ages: But onelie according to that new forme which as Master Mason confesseth being deuised & authorized onelie by King Edward & Queene Elizabeth who had no power to alter the forme of Ordination practiced generallie in the Christian Church before their times, could not possible giue the Apostolicall power

of ordination, & consequentlie they had no continuall disinterrupted succession in that nature deriued from the Apostles, which is that by the *minor* of my argument I intend to conuince.

Peraduenture our aduersaries will replie & say. First that the whole essentiall matter & forme of Order consisting of imposition of handes & the wordes, *receiue the holie Ghost* were applyed to Master Parker & the rest of the ministrie in their ordination, & the Roman rites or Ceremonies onelie omitted, which neither make nor marre the substance of the Order.

But to this I reioine first that this doth not cleare Master Barlowes consecration of which there being no authentically register or recorde extant, he cannot be esteemed to haue ben a true Bishop, & consequentlie he had no power to consecrate others, & so Master Parker supposing he had the true matter & forme of Episcopall Order applied vnto him, yet could he not be true Bishop for want of authoritie in his ordainer, who could not possible giue that he had not himselfe.

Secondlie. It is false that those wordes, *receiue the holie Ghost*, with imposition of handes onelie, are the whole matter & forme of consecration of Bishops, for that neither scripture, Councels, nor Fathers, nor the ancient

cient practice of the Church, doe teach the same: but rather on the contrarie, it is manifest that another forme of Ordination was vsed in the primatiue Church as doth appeare) to omit other authorities) by the wordes of sainct Ambrose vpon the 13. chapter of the Acts of the Apostles. Where expounding those words, *leiuantes, imponentesque eis manus*: He saith that imposition of handes is mysticall wordes, where with the person elected is confirmed to this worke receiuing authoritie (his conscience bearing him witnesse) that he may be bould in our Lordes name to offer sacrifice to God. By which wordes, the reader may plainelie perceiue that in sainct Ambroses time there was more required in the matter & forme of consecration of Bishops then imposition of handes onelie with those wordes receiue the holie Ghost, to wit some other wordes by which the person ordained receiveth power to offer Sacrifice, which wordes neuerthelesse were neuer vsed in the consecration either of Master Parker or anie other of the Bishops or ministers of the English Church as by them themselues is confessed who by necessarie sequele must also needs confesse the same Bishops & ministers to be essentiallie defectiue & voyde of true ordination.

Thirddie according to the storie of the Nagges head tauerne as it was related by Master

Neale some time professor of languages in Oxford, who was a man that both by reason of his ancient yeares, as also for the meanes he had to know the trueth as being imployed about this same busines by Bishop Boner then deposed & prisoner, ought in all reason to be credited: Master Parker was not ordained at all by Master Barlowe but by Master Scorie who by reason he had the name of Bishop during the Reigne of King Enwarde, (& because Master Kitching being a true Bishop tho' then deposed with the rest of the Catholike Bishops of Queenes Maries time, partelie out of scruple of conscience, & partelie for feare of Excommunication menaced towards him by Bishop Bonner, refused to consecrate the newe superintendents,) vndertooke the worke in the foresaid Tauerne where a meeting was made to that purpose, & Scorie causing them all to kneele, he tooke the Bible & laid it vpon them bidding them take authoritie to preach the worde of God sincerelie, who without anie more wordes or deedes all escaped Bishops of the new fashion: And Master Parker hauing either better fortune or better fauor then the rest, for his parte he got the Archbishoprie of Canterburie and the primacie of England. The others being sealed according to their seuerall lots and election of the Queene.

Whence it clearelie appeareth that by which
soeuer

foeuer of these forines Master Parker & his
 fellowes were consecrated, yet they haue no
 true Canonically ordination neither according
 to the scriptures nor according to the ancient
 practice of the Church, & by vnauoidable con-
 sequence they haue no true succession deriued
 from the Apostles, but as an ancient Father
 saith of other heretikes of histime, so we may
 say of them, that succeeding to none they are
 prodigiouſlie borne of themselves. And saint
 Cyprian of others saith in like manner that
 without anye lawe of ordination they preferre
 themselves, & assume the name of Bishops
 not hauing the Episcopate conferred vpon them
 by anye. Both which sentences may verie ap-
 pelye be applyed to our nominall Bishops of
 England who as I haue declared receiue their
 Bishopries without lawfull authoritie.

Cypr. lib.
 de simpl.
 Pral.

Yet notwithstanding all this which hath ben
 said, perhaps some of them will insiste further
 in their owne defence & say that althou' they
 haue no personall succession, yet they haue
 doctrinall succession from the Apostles in res-
 pect they maintaine the same doctrine which
 the Apostles & their successors in the prima-
 tiue Church preached & taught.

To which I anſwer that this is the common
 euasion of those onely who defend the inuisi-
 bilitie of the Church, but it doth nothing auaille
 those who pretende to defend the continuall

104 THE ENGLISH RELIGION HATH
visibilitie of the same as they doe against
whome I now dispute. Secondlie whosoever
maintaines this, It is but a miere shif or cloake
wherewith to couer the nakednes of their new
borne Religion, which if it had not falselie dis-
guised itselfe with the Apostolicall robes
it could not for shame haue appeared in pu-
blike by reason of the great deformitie it hath
in doctrine.

Thirdly. If the English Religion hath suc-
cession of doctrine & not of persons, wher
was it from the fift or sixt hundreth yeare till
the dayes of Luther. Was it in men or in beasts?
In beastes they will not say for the auoyding of
their owne shame. And if it was in men, then
showe vs wher, & when those men liued,
otherwise we will giue no more credit vnto
our aduersaries wordes then we doe whē they
crye out & say it is Apostolicall doctrine but
proues it not, as ordinarily they do both in
their bookes & preachings.

Peraduēture they will say their Religion was
neither in men nor beastes but in bookes they
meane in the bookes of the old & newe Testa-
ment. But this is yet more false & absurde
then the rest, for that doctrine inuolued in
bookes can not make succession, succession
being and order or series of things imediately
following one & other, which order doctrine
included in papers or parchement can not pos-
sible

fible haue as being one & the same object of
 faith, & quite indistinguishable in it selfe, & can
 be onely intentionally or obiectiuelly distin-
 guished or deuied by the persons in which as
 an accident it is subiected & receiued. Besides.
 All the tyme that those fantastikes imagin
 their doctrine to haue ben continually succes-
 siue in the Bible, if they themselues or at
 least other their companions in sect were not,
 as ther confesse, howe can they knowe at this
 present that anie such bookes or doctrine was
 then in the world when themselues were not.
 If they say they haue that knowledge from
 the Romanists, then say I why doe they not
 also giue credit vnto the same Romanists in
 other matters of faith, as particularly in that
 point of the number of Canonick scriptures,
 & of the true sense of them as they are applyed
 to euerie Controuersie betwixt vs & them du-
 ring that long space in which ther were none
 of their Religion extant, among all which
 points of difference ther is none more impor-
 tant then that of the infallible knowledge of
 those diuine bookes (which the Romanists
 had in their custodie all the tyme of their ad-
 uersaries non existence) to be the onely true
 authentick worde of God. So that for these
 men to affirme they haue allwayes had a do-
 ctrinall succession from the Apostles without a
 personall is a mere Puritanickall dreame, & a
 Chy-

Chymericall conceits & paradox of their owne forgeing, an Idea of Plato abstracted purely by distracted myndes.

Ioan. 20.

Luc. 22.

Finally for prooffe that the English Religion hath no true Preists & Bishops I adde, that our Sauior ordained his Apostles not onely to preach his worde but alio to remit sinnes & offer sacrifice according to those two texts of scripture: *whose sinnes you shall remit they shall be remitted. And doe this in my remembrance.* Wherefore our aduersaries the professors of the newe Religion of England whoe haue not all this specified in the forme of their ordination cānot possible according to diuine institution & trueth of the scriptures, be iudged to receiue either of the two powers when they are created Ministers, & so they cannot in any other respect truly be called Preists & Bishop but onely by force & virtue of that sophistical & ridiculous consequence, they haue benefices & Bishopricks, therefore they are Preists & Bishops. And yet besides this, I haue one other argument so vrgent & forcible against our aduersaries that it alone is sufficient to conuince euen the most obstinate iudgemēts that the protestant reformed clergie of England hath no authoritie power, or Iudisdiction to preach or teach the Gospell, & consequently that they are not true Preists nor Bishops. I lay the foundation of my argument vpon the whole streinch of that

at diuine Principle of S. Paule. *Quomodo pra-
cabunt nisi mittantur?* how shall they preach
except they be sent? which as being an expresse
text of scripture is receiued by both parties for
an infallible trueth. I contriue my silogisme in
this manner.

Those who haue no mission want authoritie
power, or Iurisdiction to preach & teach the
Gospel.

But the newe English clergie hath no mis-
sion.

Ergo the newe English clergie wantes
authoritie, power or Iurisdiction to preach
the Gospel.

The *maior* proposition is so plainly con-
tained in scripture that I am perswaded euen the
most pure Calvinist or Calvinian Puritan dares
not absolutely denie it.

For prooffe of the *minor* I suppose & agree
with my aduersaries that ther are two onely
genders or kyndes of mission. Viz. Either or-
dinarie or exterordinarie. This agreement so
supposed I argue thus

If the professors of the English Religion
haue mission it is either ordinarie, or exteror-
dinarie.

But the professors of the English Religion
haue neither ordinarie, nor extraordinarie
mission.

Ergo the professors of the English Religion
haue no mission. That

That the professors of the English Religion haue no extraordinarie mission I need not labour to proue in regarde I knowe, excepting that of the Puritan faction, extraordinarie mission is not maintained by our aduersaries. And if anie either Puritan Anabaptist, or other sectarie will auerre is mission to be extraordinarie thē for the same reason that he defendes it to be extraordinarie he is bounde to proue it by extraordinarie meanes, he must shoue his patent or letters of ordination brought from heauen & firmed with the broad scale of miracles, propheticie, or other manifestly diuine testimonie, or else it is to be reiected as counterfeite euidence, forged to deceiue & coufen simple & ignorant people with euident preiudice to their eternal saluation. And so leauing this as a fiction of the founders or inuenters of it voyde of both diuine & humane authoritie neither giueing anie satisfaction to mature & solid iudgements, I passe to the ordinarie mission which our aduersaries most commonly pretend, & will manifestly proue they are destitute of it, because as extraordinarie mission can not be obtained but by extraordinarie means, so neither can ordinarie mission be had but by ordinarie meanes. Now this supposed I proceed thus in forme of argument.

Ordinarie mission can be receiued of those onely who haue it by continuall succession of

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Bishops & Preists from the Apostles.

But the professors of the English Religion
are not receiued their mission from those
who haue continuall succession of Bishops &
Preists from the Apostles.

Ergo the professors of the English Religion
haue no ordinarie mission.

The *minor* propositiō in which alonethe diffe-
rence & controuersie may seeme to stand if
anie ther be, I proue because those who suc-
ceeded from the Apostles in the foresaid manner
of whomethe professors of the English faith
against whom I now dispute, confesse they
receiued their mission if anie they haue, ar
either from the Popes of Rome, or such others
as deriued their authoritie from that seat.

But now it is a fact clearer then the cleare
light of the clearest day that neither the Pope
himselfe, nor anie other who deriued his autho-
ritie from him did euer conferre anie mission,
power, inrisdiction, or authoritie to preach
teache, or minister sacraments vpon anie of the
professors of the English Religion: that which
I demonstrate by this dilemma. For all those
who can be imagined to haue giuen anie mis-
sion to the professor of the English faith at the
tyme of change of Religion, either they were
Roman Catholiks at that present, or not if they
still remained Roman Catholike then is it in-
fallibly certaine they would neuer haue offe-
red

red to giue mission are power to them whom they held for heretiks an enimiesto their own faith & profession: yea & if they had attempted anie such matter, their attempte had been voyde in regarde the Roman Church by virtue of her Ecclesiastical canons anulles all such collation of iurisdictionarie power to heretikes. And according to this it is herby apparently concluded that the professors of the English Religion neither one way nor other could possible receiue anie mission, power or authoritie to preach the Gospell or minister sacraments after their manner at their first admittance to the ministrie.

It is true Doctor Cranmer from whom the Bishops and ministers of the English Religion alledge they immediatly had their mission, is supposed to haue had the character of Episcopall & Presbyterall Order, yet supposing by reason of his seperation from the faith & obedience of the Roman Church (from which he receiued all the power of order & iurisdiction they pretend) he was deprived of iurisdiction: I ingenuously cōfesse my iudgement is conuincd by force of argument that they cannot possible haue anie ordinarie mission of Episcopall or Preistlie function, for the preaching of the worde of God & administration of the Sacraments either according to diuine or Ecclesiasticall institution.

And

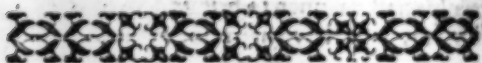
And I know indeed sonne of our aduerſaries
 for many monethes paſte after a long time of
 deliberation hoping to ſatiſſie their owne reſt-
 of theſe mindes and others in this their moſt impor-
 tant buſines produced certaine new founde re-
 gisters for teſtimonie of their predecessor ſordi-
 nation. But in my iudgement the authoritie of
 theſe is ſo ſuſpicious that they ought not to moue
 any prouident vnderſtanding. And if they were au-
 thenticall why did they conceile them till this
 preſent time in which no man vrged them in
 any ſpeciall manner to bring them to light?
 Whereas yet they haue ſo often ſince the
 change of religion demaunded ben to ſhewe
 their letters of ordination in other occaſions.

Moreouer, ſuppoſe their registers were ne-
 uer ſo true & authenticall: yet ſince they doe
 not teſtiſie that their ordination was in matter,
 forme, & authoritie of the ordinators perpe-
 tually vſed in the Catholike Church, they nei-
 ther ſatiſſie vs in our demaunde, nor yet are
 they ſufficient warrant either to the conſciences
 of thoſe that vſe them, or thoſe who relie vpon
 the effect of them in their reception of the Sa-
 craments. Neither ſurely are thoſe registers of
 any greater force for iuſtification of the ordi-
 nation of our English pretenſue reformed cler-
 gie then the writings of an vſurarie contract iu-
 ſtifie an vſurer in his receipt of money in that
 vnlawfull manner which they declare. And ſo

I con-

112 THE ENGLISH RELIGION

I conclude both for this & the reasons abougl-
 ledged & particularly for their most apparent
 defect of vocation, & mission, that their case is
 verie considerable yea & lamentable both in
 respect of themselues, & in regarde of those
 whose soules are by their owne misfortune
 cōmitted to their charge, & gouernement. And
 this may now suffice for the declaration &
 confirmation of this my fift cheefe & generall
 argument which concludeth the faith of En-
 gland to be an erroneous & false Religion.



THE SIXT PRINCIPAL ARGUMENT.

MY sixt principall argument is this.
 That Religion is false which hath no
 true adoration or worship of God proper to
 him onely.

But the English Religion hath no adoratiō
 nor worship of God proper to him onely.

Ergo the Religiō of Englād is a false religiō.

The Maior must of necessitie be graunted by
 the professors of the english religiō least other-
 wise they destroye & annihilate the verie life of
 all Religion which is the worship or adoration
 of one onely God with such honor as is proper
 & due vnto him as both diuine faith & leight of
 nature

nature doe teach : yea & doubtlesse the trueth of this proposition is contained in the first commaundement which doth not onely exclude the pluralitie of Gods & their adoration, but also includeth that worship which is due & proper to one onely God & not to anie creature or other entitie whatsoever. And for this cause God himself in other places commaundes; *Dominum Deum tuum adorabis & illi soli seruias.* Thou shalt adore thy Lord thy God & serue him onely. And *honorẽ meũ alteri non dabo.* I will not giue my honor to another; wher God calles it his owne honor because ther is a kinde of honor due & proper vnto him onely & not common to others. And now this precept being grounded in the lawe of nature, the naturall instinct of reason doth likewise suggest the same, so that no rationall creature can denie it.

Nowe the *Minor* of my silogisme in which all or the greatest parte of the difficultie consists I proue it by an other silogisme in this manner.

That Religion hath no true adoration or worship of God which hath no exercise of a true & proper sacrifice or oblation.

But the Religion of England hath no exercise of a true & proper sacrifice or oblation.

Ergo the Religion of England hath no true adoration or worship of God.

The *Major* of the latter silogisme in case it
H should

114 THE ENGLISH RELIGION HATH

should be denied by our aduersaries, & proved first by scripture & then by testimonies of ancient Fathers to wit that true Religion cannot stand without true & proper worship of God by frequent vse or exercise of a true & proper sacrifice.

And altho' this might be sufficiently proved by a generall induction drawne not onely from the practice of the vniuersall world in all ages as well in the professors of the true God of which the old Testament giueth euidence as also from the false religion of all sortes of Idolaters, Gentils & Paganes. Yet because I knowe the Nouelists out of their presumption & impudencie will not stick to denie the consequence I will omit to persecute this manner of argumēt, & onely insist in those authorities of Scripture & doctors of the Church which immediatly conuince the same to be true also in our Christian Religion of the new Testament.

My first prooffe of scripture I take out of some certaine places of the Prophets, which notwithstanding they seeme to belong to the old testament yet in realitie they appertaine to the newe as being predictions of the state of Religion in the same. To which purpose the Propheticke of Malachie is most plaine for the future practice of a proper & generall sacrifice in the new Testament, affirming. That the

Lord

NO PROPER ADORATION OF GOD. 115

Lord of Hostes saith this. *I haue no will in you* (meaning the Priests of the old Testament) *nor will I receiue an offering at your handes for from* *the rising of the sunneto the setting my name is great* *among the Gentils, & in euery place is ther Sacrifi-* *ced & offered vnto my name a cleane oblation, be-* *cause my name is great among nations.* Thus saith the Prophet. Now the wordes & circumstances of this place so plainly demonstrate that the Prophet Malachie speakes of some kinde of sacrifice which was not thē or euer before vsed in anie time or place but was to be vsed in the new testament, that our aduersaries least they should be conuincd of error in their Religion for that it hath no external oblation to God at all, they finde no other refuge then to feigne that the Prophet speaketh onely of the metaphoricall sacrifice of prayer & good workes. Which interpretation of theirs altho' it were neuer so true (as it is most clearely false) yet is it little sutable to other positions & practice at least of Calvinists, as that good workes are finnes in themselves yea & damnable if God did not mercifully pardon them: & that they are not pleasing to God. Nay prayer & good workes are so litle & couldly practiced among them all that if ther were no other sacrifice in the world, doubtlesse God almightie should, by them especially, be verie couldly serued;

How be it that cleare it is out of the related

Vid. Dan.
Cham.

text that Malachie treates not of anie vnproper sacrifice. First because it is euident that he prophesied of such a future sacrifice as should be more proper & pleasing to God then the sacrifices offered in the time of the old lawe which neuerthelesse being properly and truly sacrifices altho' in other respects defectiue, that which should succed vnto them could not in comparision of them be esteemed more proper & pleasing sacrifice to God then they were, if truly and properly it had not ben a sacrifice.

Secondly. The Hebrewe text with the cleane oblation ioyneth *incense* which coniunction of both those rites together doth manifestly shewe the Prophecie to be of an externall rite & oblation to God, & consequently a proper sacrifice.

Thirdly. It is plaine by the wordes of the text that the Prophet speaketh of such an externall ritie as mayntaines the greatnes of Gods name euen among Gentiles & infidels, which prayer & good workes onely cannot effecte by reason they are neither so apparent & knowne among the, nor so publike a testimonie of the maiestie of God as sacrifice is without which his diuine renowne, magnificence & soueraintie would be extinguished in people in processe of time.

Fourthly true & proper sacrifice is an essentiall parte of a true & proper Religion & a maine distinctiue signe from vnproper & false

Re-

Religions, & of such a one the Prophet treates as is both different from the sacrifice of the Gentiles yea & of the Iewes them selues: now prayer & workes are common to euerie Religion euerie one according to their severall manner.

And to this declaration of the text I adde the explications of all those ancient Fathers who haue applyed this place of malachie to the Eucharist as to the onely & proper sacrifice of the newe Testament ther being not one extant in all antiquitie who hath deliuered anie contrarie sense of it, or that hath explicated it of prayers or workes alone. S. Iustin martyr who liued within the compasse of the second age, speaketh plainly to this purpose citing the wordes of the prophet, in which he affirms that malachie foretels a newe oblation to succeed the sacrifice of the Iewes, saying. *De hostijs quæ ipsi (deo) à nobis Gentibus ubique offeruntur ad est Eucharistia, cum predicat cum ait, à nobis nomen suum gloria affici vobis autem pollui;* Which is this in English. God by Malachies the Prophet (for in this maner Iustin speaketh in his precedent wordes) doth prophesie of the hostes or sacrifices which are in euerie place offered by vs Gentils (meaning conuerted Gentils) that is of the bread of the Eucharist, & likewise of the cup of the Encharist, when he saith that his name is glorified by vs but

*Dialogo ad
Tryphane,*

H 3

polluted

118 THE ENGLISH RELIGION HATH
polluted by you, meaning the Preists of the old
Testament.

Now since this renowned martyr both particularly declares that the Prophet Malachies prediction is meante of the Eucharist, & supposing he further affirms the same Eucharist to haue ben offered by the Christian Preists of his tyme in all places, yea & that therby the name of God is glorified: it is extreame want of iudgement or rather plaine madnes in our aduersaries, to denie that the Prophet speaketh of a true & proper sacrifice.

And althou the same Father in his precedent lines doth insinuate that the Eucharist is a gratiarum action or rendering of thanks for diuers benefits receiued by Christians at the handes of God as the creation of the worlde & the memorie of their Redemption & other of that nature: yet those or the like causes of the offering of the Eucharist doe no more diminish the nature of a true sacrifice included in the same, then *hostia pacifica* the hoaste of pacification did cease to be a true oblation or sacrifice because it was offered by way of thanks giving for benefits receiued, or els to obtaine new fauors & graces of God almightie. By which also the friuolous euasion of kemnitius & other Nouellists appears to be voyde of force while they endeuoure to illude the streingth of this most pregnant testimonie for the prooffe of the
Eu-

Euchariticall sacrifice of the lawe of Christ, for that reason to wit because the author of the same testimonie in the same place affirmes our sauior to haue comaunded the Eucharist to be celebrated in remembrance of his death an passion, as if the one & the other could not be included in the same action either according to diuine scripture or naturall reason, neither of which is founde repugnant but rather most conformable & agreeing.

S. Irenæus in like manner being one of the same standing testifies that the Prophet Malachie did presignifie the Eucharist in those same wordes which he cites & saith. That bread which is made of a creature he (that is Christ) tooke & gaue thanks saying this is my bodie. And likewise the chalis which is of a creature which is according to vs, confessed it to be his owne blood, & taught vs a newe oblation of the newe Testament, which the Church receiving from the Apostles offers to God in the vniuersall world to him who giues vs for nourishment the primicies of first frutes of his giftes, of which Malachie one of the twelue Prophets did so presignifie. *I haue no pleasure in you.* And that saint Irenæus speaketh not of an vnproper Sacrifice as Kemnitius & some other sectaries doe cauille, is most euident by other wordes of his towarde the end of the same chapter, where he addeth that the former

Lib. 4.
cap. 32.
Eum qui
est ex crea-
tura pa-
nem acce-
pit, & gra-
tias agit di-
cens. Hoc
est corpus
meum &
similiter
qui est ex
creatura
qua est se-
cundum
nos sumus
sanguinem
confessus
est & noui
Testamenti
nouam do-
ctri-
nam obla-

tionem.

Quam Ec-
clesia ab
Apostolis
accipiens
offert Deo
in uniuerso
mundo ei
qualimen-
ta nobis
praestat pri-
mitias suo-
rum mu-
nerum de
quo & in
duodecim
Prophetis
sic Mala-
chias pra-
signauit.
Lib. 4.
cap. 32.

people that is the Iewes shall cease to offer to God: Yet neuerthelesse that in euerie place a pure Sacrifice is offered vnto him, & his name glorified among the Gentils.

More ouer in his 24. chapter he saith that one kinde of sacrifice is reprobued by God meaning the sacrifice of the Iewes, to which the sacrifice the of Church succedes. By which discourse & particularlie by those wordes which he saith of Christ, *noni Testamenti nouam docuit oblationem*, that is *he taught a newe oblation of the newe Testament*, it is clearelie conuincied that this holie Father by the worde oblation could not possible vnderstand almes as our aduersaries contendes because altho' it be in some sorte an oblation to God, yet is it neither newe nor proper to the newe Testament onelie, but common to both old & newe as the scripture it self doth most frequently teach & inculcate. More ouer this place of saint Irenaeus did so farre conuince the iudgement of Calvin in this particular that like the deuils which according to the relation of the Euangelist, acknowledged Christ against their wils, he confesseth him to haue expounded it of the Masse iuste as the Romanists of later times vse to interpret & applie it, & hath no other refuge then plainelie to contradict the foresaid ancient Fathers exposition in this impudent & audacious manner sayeing of the Roman diuines. When they

obiect

object the place of Malachie to be vnderstood so (of the Sacrifice of the Masse) by Irenæus, & the offering of Melchisedech in like manner by Athanasius, Ambrose, Augustin, & Arnobius: it is breefelie answered, that the same writers doe in other places also interpret bread the bodie of Christ, but so ridiculouslie that reason & trueth constreinet vs to dissent from them: thus this saucie Nouellist, speakes of his betters, whose pride & bouldnes the Centurists imitate treating this same point in their third Centurie, as if they were the onelie men in the world borne for reason, & not those rather who immediatelie succeeding the Apostles did infinitlie surpass them both in virtue & knowledge of Christian doctrine & true sense of Gods diuine worde & institution.

Tertullian declaring the sacrifice prophecied by Malachie against Marcion, alluding to his wordes saith thus. *In euerie place sacrifice is offered to my name, & pure sacrifice viz. of glorie relation & benediction, prayse & hymnes &c.* In which wordes the entyre tenor of the Masse is breefelie described thou' some't obscurelie as the custome of this author is. By relation he vnderstandes the Epistle & Gospell, by benediction the consecration, by praise & hymnes the glorie, prayers & other spirituall passages contained in that misterie. And altho' this author in an other place of this same booke doth
 affirm

*Sacrificium
 purum gloria, scilicet,
 relation & benediction,
 & laus, & hymni &c.
 Lib. 3.
 Contra
 Marc.*

affirme the place of Malachie to be vnderstanded of sacrifice of praier, & in his booke against the Iewes, of spirituall not of terrene sacrifices: Yet in neither place doth he deny it to be truly interpreted of the Eucharist: But in the first place he calleth it a spirituall sacrifice because it was instituted by the diuine spirit & not by humane inuention: as also for that it is not ministred in that carnall & grosse manner in which the Iewish sacrifices were ministred by effusion of bloud, by fire & knife, but by benediction & consecration as such a pure oblation ought to be handled & celebrated. In the second place Tertullian onelie interpreteth one parte of the sentence of Malachie to wit the word *incense* which is in the Hebrewe text, of prayer offered to God. But the other wordes, *oblatus munda*, he expoundes of the sacrifice of the Masse, in the place nowe cited. To which if we adde an other place of the same author in which he speaketh of the Eucharisticall sacrifice, all tergiversation must necessarily cease in anie indifferent minde touching this authors true meaning. For thus he saith. *Will not thy station be more sollemne if thou assiste at Gods Altar. Having receiued & reserued the bodie of our Lord, both the one & the other is safe, the participation of the sacrifice, & the execution of the office.* By which wordes it is manifest that ancient Tertullian could neuer denie the Sacrament

De Oratione cap.
24.

of

of the Altar to be a proper oblation who here so absolutelie affirms it to be a sacrifice celebrated in the Altar.

S. Cyprian living within the third hundredth yeare in like manner cites the same place of Malachie in the 16. chapter of his booke against the Iewes to proue that which he putteth in the title of the same chapter, to wit that the ancient sacrifice is euacuated & a new one celebrated, which new sacrifice can be no other then the eucharist, which onely & no other is new in respect of the sacrifices of the old Testament.

The next in Order & age is Eusebius who living in the beginning of the 400. yeare interprets this place of Malachie in the same sense, saying. We therefore sacrifice vnto the most high God a sacrifice of laude: We sacrifice a sacrifice *Deo plenum*, full of God: And bringing an odoriferous sent with it, & a sacred or Sacrosanct sacrifice, we sacrifice after a new manner a pure or cleane sacrifice according to the new Testament. Where it is plaine that Eusebius applies the place of Malachie to the solemne sacrifice of the Masse, which is performed by prayer & oblation & therefore called by him a sacrifice of laude, & which onely can be truelie said to be full of God by reason of Christ whome it containeth, & which onely can be called truely the sacrifice of the new Testament, & affirmed to be offered

Lib. 1.
demonst.
Euang.
cap. vii.

124 THE ENGLISH RELIGION HATH
offered in a newe fashion. All which particu-
lar & speciall circumstances no man of iudge-
ment or common sense can applie to prayer or
almes onelie.

S. Chrysostome in his commentarie of the
psalme 95. hauing cixed the wordes of Mala-
chie addes his exposition of them saying. *Be-
hold howe copiouslie & clearlie he (Malachie)
hath declared the mysticall table which is the in-
cruent or unbloudie hoaste: & furthermore he calleth
the sacred prayers which are offered after the hoaste,
pure Thymiane or odoriferous perfume.* Thus S.
Chrysostome of the Prophet Malachie.

Cōment.
in Malac.

S. Hierome altho' by the worde *incense* he
vnderstandes prayer, yet the worde *pure obla-
tion* he commonlie interpreteth to be the obla-
tion of the Eucharist: as also did sainct Irenaeus
before him in the place cited. Which expo-
sition is as fit for the Romanists as can be ima-
gined supposing the Masse includes both pray-
er & pure oblation or sacrifice. And the same
I say of sainct Augustin & who soeuer els of
the Fathers interprets the foresaid worde *in-
cense* in the Prophecie of Malachie in that
manner.

Cap. 35.
Cap. 23.

Moreouer sainct Augustin both in his 18.
& 19. booke of the Citie vseth the same place
of Malachie for prooffe of the cessation of the
Iewish sacrifices & exercise of the Christian
sacrifice by the Preists of Christ according to
the

the Order of Melchisedech, for thus he discourseth against the Iewes in the first of the two places cited. I haue no will in yee nor offering will I receiue at your hand. For from the rising of the sunne to the setting my name is great among the Gentils: & in querie place shall be sacrificed, & a pure oblation is offered to my name. This sacrifice since we see it offered in all places from the rising of the sunne to the setting by the sacerdoce or Priest function of Christ according to the Order of Melchisedech: but the sacrifice of the Iewes (to whom it is said, I haue no pleasure in you) they cannot denie to haue ceased, why doe they yet expect an other Christ since this which they reade prophecied & see accomplished could not be fulfilled but by him. It is true saint Augustin speaketh not so plaine in the second place as here he doth, neuerthelesse he alludes to the same place & in the same sense.

Theodoret also comments vpon this same place of Malachie in the same sense & in most plaine wordes, teaching that according to the prediction of Malachie in lieu of irrational hostes is now sacrificed an immaculate lambe.

Lastelie saint Damacen & Rupert agree to the rest in the exposition of the place of Malachie whose wordes altho' most plaine I doe not cite because I knowe the Nouellists most commonlie reiect their authoritie as not being writers

Dam. de
side lib. 4.
cap. 14.
Rupertus
in Com.
Malach.

126 THE ENGLISH RELIGION HATH
ters of the first fīne hundreth yeares. In which
how little reason they haue to proceed in that
manner with learned & graue authors I will
not now discusse: onelie this I say that I doubt
not but anie indifferent reader will absolutelie
condemne them of extreame temeritie in offer-
ring to resist such an armie of old soldiars as
I haue here placed in battill array to fight
against them. And hence I passe to the produ-
cing of testimonies of the new Testament for
prooffe of a proper sacrifice in the lawe of
Christ.

Garizim

Christ in the fourth chapter of the Euangell
of saint Iohn, affirmeth that the houre is now
come when true adorers shall adore the eter-
nall Father in spirit & truth: & neither in the
mountaine of Samaria nor in Ierusalem as he
said immediatly before: in which place the
worde adore signifies to sacrifice as in diuers o-
ther places of scripture it doth & particularlie
the 22. of Genesis where Abraham preparing
to sacrifice is sonne saith to his seruants. Expect
here with the asse I & the boy makeing haste
thither after we haue adored will returne vnto
you. Where it is cleare that the worde adore
cannot signifie anie other adoration then that
which Abraham was aboute, that is the sacri-
fice of his sonne. The like place you haue Iohn
the 12. of certaine Gentils who ascended in to
the temple to adore in the feast day. And the
Eunuch

Eunuch cometo adore in Ierusalem the 8. of the Acts. In fine according to the iudgement of Theodoret & Rupert, this place of saint Iohn alludes to that other of Malachie aboue cited & discuffed & hath the like sense. Which perhaps these two authors receiued from Eusebius who affirms the same in his first booke of his Euang. demonst. & sixt chapter. & thence it is consequent that this place is vnderstanded of the Eucharist as the place of the Prophet is, that is in a proper signification of sacrifice.

In com-
ment.
Malach. i.

And other principall prooffe of a proper sacrifice in the newe Testament is deduced from the institution of the Eucharist the 28. of saint Mathew the 14. of saint Marke the 22. of S. Luke & the 11. chapter of the first to the Corinthians, in this manner & forme of Syllogisme.

A proper sacrifice is an externall oblation of some sensible & permanent creature consecrated & changed by mysticall rite or Ceremonie by a lawfull Preist, for the acknowledgement of the diuine maiestie & supreme power & dominion of God.

But Christ in his last supper made such an oblation when he instituted the Eucharist.

Ergo Christ in his last supper offered a proper sacrifice when he instituted the Eucharist.

In the *maior* there is no controuersie betweene

twixt

twixt vs & our aduersaries as I suppose, or at the least I perswade my selfe they will not much stand vpon it. The *minor* I proue by an other Sylogisme.

Christ in his laste supper being a lawfull Preist according to the Order of Melchisedech offered his owne bodie & bloude to his eternall Father vnder the sensible formes of bread & wine commaunding his Apostles to doe the same.

But this is a true & proper sacrifice.

Therefore Christ offered & commaunded his Apostles to offer a true & proper sacrifice in his last supper.

The *major* of this latter Sylogisme I proue because except Christ had not offered in this manner in his last supper he had neuer performed the function of a true Preist according to the Order of Melchisedec. Neither had he properlie verified & fulfilled the figure of the Pasquall lambe. Nor could he haue truelie affirmed his blood in his last supper to be the blood of the new testament if he had not offered then both bodie & blood in sacrifice.

Moreover the Euanglist S. Luke relating the institution of the Eucharist vnder the forme of wine affirms our sauior to haue vsed these wordes. *This chalis is the new Testament in my blood which is shed for you.* In which wordes both the worde *shed* which is the present

Luc. 22.

sent tense, as also the relative *which* which (according to the Greek text *which* our adversaries most esteeme & followe) must of necessity haue relation to the present shedding of the cup, or chalis: & like wise those wordes for you, manifestly conclude that our saviour did then in that solempne action of his last supper, sacrifice his blood: & the same is of his bodie of which the same S. Luke saith in the present tense *which is given for you*: yea I say all the circumstances plainly demonstrate to all vnobstinate mindes that Christ did truly & properly sacrifice his bodie & blood when he instituted & deliuered the Eucharist to his Apostles with an expresse commaundement to doe the same. And hence it necessarily followes that the Eucharist is a true & proper sacrifice of the new Testamēt, as often as it is celebrated by Priests according to the institution & precept of Christ.

An other argument to proue that the Eucharist is a proper sacrifice I haue this.

That is a proper sacrifice in which a victim or hoaste is receiued as a thing offered or giuen for the receiuers in honor of God.

But in the Eucharist the victim or hoaste of Christs bodie & blood is receiued as a thing offered or giuen for the receiuers in honor of God.

Ergo the Eucharist is a proper sacrifice.

In the maior there is no doubt as I conclude.

ceiue. The *Minor* in which the controuersie standes, I pique first because S. Luke affirmes Christ to haue said. *This is my bodie which is giuen for you.* And the like he saith of the chilis in the manner aboue declared according to the phrase of the Greeke text. And according to this sense of the Euangelist S. Augustin in the 9. booke & 13. chapters of his confessions, relates that his mother daylie serued the Altar in which she did knowe the holie victime or hoaste to be dispensed or ministred. Now what ther is oblation in the Eucharist, the verie nature of the matter doth plainly argue, for that where a victime or hoaste is, ther of necessitie must be immolation as being correlatiues the one in respect of the other, yea and immolation necessarily includes oblatio for the same reason of correlation; & moreover both these are included in consecration which by the power of Gods worde maketh present the bodie and bloud of Christ in such a manner as they may be decently & conveniently consumed by participation of the Sacrament.

And in this sort the Eucharist included all those conditions which a proper sacrifice require according to our aduersaries at least the Lutherans, ought to haue. First the substance of the hoaste or victim. Secondly a certaine rite or action of offering prescribed by God, which is the celebration of the Eucharist instituted by Christ

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Christ in the forme described by the Euan-
glists & the Apostle S. Paule. Thirdly the per-
son offering deputed by God to that function
which is the Priest. Fourthly. The same inten-
tion of offering or the same end which is ap-
pointed by God in his worde that is to the ho-
nor of God & for the representation of the
passion of Christ. Neyther is it necessarie that
all these particulars be contained in the Insti-
tution in expresse wordes, but it is sufficient
that they be included in it in some intelligible
manner. Otherwises it followes that the pas-
sion of Christ had ben no true & proper sacri-
fice because he vsed not the wordes *offer* or *sa-*
crafice when he suffered vpon the Crosse, which
sequels I am perswaded our aduerfaries will
not graunte.

Diuers other places of scripture are alledged by Bellarmine & other diuines for the prooofe of this point, but for the annoydance of prolixitie, I will conclude with that onely of the 13. chapter of the Acts. Where for the ordination of S. Paule & S. Bernabe it is related that the Apostles were ministering to our lord & fasting. Now to minister to our lord can not consist either in prayer onely, or in singing vs psalmes, which needed no Kynde of ministracion more then opening their mouthes & hartes: wher as yet the worde ministere doth necessarily include some extrinall rite more then that as the Greke

132 THE ENGLISH RELIGION OF
 Wordes with these doth clearly denote, & sig-
 nifie. And therefore Erasmus a great fauorite of
 the Nouellists doubted not plainly to trans-
 late, for the wordes *ministrantibus* *Domino*, sa-
 crificing to God.

To the authoritie of scriptures, I will here
 adde such testimonies of ancient Fathers as
 haue not yet cited, & such as being within the
 compasse of the five priuatie ages clearly tes-
 tifie the Eucharist to be a sacrifice. S. Cyprian
 saith thus, *who is more Priest* Dei summi of the
 Lib 2. ep. 3. *chose* God the par. Lord Iesus Christ, who offered sa-
 crifice to God the Father & offered that same which
 Melchisedech offered to wit bread & wine, that
 is his bodie & blood. Which wordes are so plaine
 that they forced the Centurists to confesse of
 this Father. That he affirmed the Priest to per-
 forme the office of Christ, & offer sacrifice to
 God the Father. Now if according to S. Cy-
 prian the Priest performs the office of Christ
 & offers sacrifice as the Centurians confesse of
 S. Cyprian doubtlesse it is no other but the Eu-
 charist which he offereth.

Centur. 3.
 col. 83.

Vita Chri-
 sti fungi.
 — Mag-
 deburg.
 Centur.
 3. or 4.

The glorious martyr S. Hypotelicus in his
 oration of Antichrist, introduceth Christ saying
 to the Priests of the newe Testament in the day
 of Iudgement. *conlegum* Bishops & Priests who
 daily immolated on sacrificed my pretious bodie &
 blood on the world on shol. *conlegum* show
 S. Ambrose vpon the psalme *He did se* (saith
 he) the Prince of Priests coming vnto vs. *Wi did se*

him & beare him offering for vs his blood. Let vs
 Preists followe him that we may offer sacrifice vnto
 him for altho' we be infirme or weak in merit, yet
 ar we honorable in sacrifice, for altho' Christ doth
 not at the leaste as they conceiue, now, seeme to offer,
 yet he is offered on earth when Christs bodie is of-
 fered. Yea & he is manifested to offer in vs whose
 wordes do sanctifie the sacrifice which is offered.

S. Gregorie nyssene in his first oration vpon
 the Resurrection hath these memorable
 wordes. For in that ineffable secret, & to our inuisi-
 ble manner of sacrifice, by his diuine ordinance he
 doth preoccupate the violent hand, & offers him-
 selfe for vs being both victum & oblation; both
 Priest & Lamb of God. When did this happen? When
 he exhibited his bodie to be eaten & his blood to be
 drunken by his familiar freindes.

S. Chrysostome in his 24. homilie vpon the
 first to the Corinthians speaking of Christ
 saith that he commaunded himselfe to be offe-
 red iusteed of brute beastes. And in another
 place he speaketh thus. The sacred oblation is
 selfe whether Peter or Paul, or of what merit soener
 the Priest is who offers it, as the same which Christ
 himselfe gaue to his disciples, & which now also
 Preists doe make, this hath nothing lesse then that.
 Why so? because men doe not sacrifice this, but
 Christ who had consecrated it before.

S. Augustin in diuers places of his workes,
 but most clearely in his second sermon vpon
 the

Hom. 2.
 In postero-
 rem. Epist.
 ad Tim.
 Circa finem.

*Nostrum
sacrificium
non solum
Euangelicum
sed etiam
Propheticum
libri de-
monstrati
sunt.*

the psalme 33. of our sauior saith thus in plaine termes. He (Christ) instituted a sacrifice of his bodie & blood according to the order of Melchisedech. And conformable to this the same S. Augustin in his 49. epistle affirms the sacrifice of vs Catholike Christians to be demonstrated not onely by the Euangelicall but also by the Propheticall bookes. Also in his 20. chapter of his 17. bookes of the Citie of God: he hath most expresse wordes to the same purpose, which because they are somat' large & otherwise well knowne, I omit them to be viewed by the reader if he please.

S. Leo the great also one of the writers of the fift age, in his seuenth sermon of the Passion teaches that the sacrifices of the old lawe yealded or gaue place to the sacrifice of the Eucharist as the shadow to the bodie. His wordes at these. *Wherefore to the end that the shadowes should yeald to the bodie, & images to the presence of veritie or truth, the ancient obseruance is taken a way with a newe sacrament: one hoaste is changed in to an other, blond doth exclude blond, & the legall festinitie while it is changed, is fulfilled.* And some lines after he addes: *but Iesus knowing certainly his counsell, & being vndannet in the ordinance of his Father, did confirme the old Testament, & instituted the newe Pasque for his disciples being set to eate the mysticall supper, when in the Courte of Caiphas it was consulted how Christ should*

should be put to death, he ordaining the sacrament of his bodie & blood did teach in what manner an hoste was to be offered to God. And the same Father in an other place ordaining that more Masses then one be celebrated in one & the same Church when one doth not serue by reason of the multitude of the pleople, saith thus. Our will is that when the solemnitie of a feast hath drawne such a multitude of faithfull persons together as the Church can not receiue, let then the oblation of the sacrifice be undoubtedly reiterated or repeated. since it is a thing full of pietie & reason that so often as the Church is filled with newe people so often an other following sacrifice be offered. For it must needs be that some parte of the people be deprived of their deuotion if the custome of celebrating one onely Masse obserued, they onely that come first may offer the sacrifice. This is this ancient & graue Father, in whose wordes oblation & sacrifice of the Masse at three seuerall tymes repeated.

Epist. 82.
Ad Rifes.

PHIL.

THOMAS

JOHN

JOHN

JOHN

JOHN

JOHN

JOHN

JOHN

JOHN

JOHN

JOHN

JOHN

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JOHN

JOHN

JOHN

JOHN

JOHN

JOHN

JOHN

Isichius or Hesichius who liued aboute the same tyme hath these wordes touching the same matter. Our lord being at supper with his disciples first with the figuratiue lambe, afterwards offered his owne sacrifice.

Lib. 2. in
Leuit. c. 8.

Rupert in like manner speaketh of the same sacrifice saying. Our lord being in the agony of his Passion, first immolated or sacrificed him selfe to God the Father with his owne proper handes taking bread &c.

Lib. 2. in
Exod. c. 6

Now

*Et quidem
ipsa actione
cana Do-
minica &
quidem ip-
sum corpus
& sangui-
ne in cana
à veteribus
vocari sa-
crificium o-
blationem,
hostiam,
victimam
&c. Kem-
nit. pag.
788.*

Now to cōclude, since the testimonies of these Fathers & doctors of the primatiue Church at both most ancient as being all included in the circle of the first siue hundred years next succeeding to the time of Christ & his Apostles, & also they being so plaine & pregnant that a cheefe aduersarie was forced to confesse that ther is frequent mention in the ancient writers treaking of the Eucharist, of the wordes, sacrifice, oblation, hoaste, victim, to which may be added that the same Fathers in like manner vse the wordes altar & Preist verie commonly, all which ar so fit for the purpose of signifying a true & proper sacrifice, that no writer either diuine or profane could euer inuent other more significant & apte, as it vndoubtedly appears for that their writings manifest that they neuer vsed anie other wordes or phrales when they treated of the nature & vse of a proper sacrifice: since this I say is so apparently true I earnestly request of my reader to consider how voyde not onely of reason but also of common sense the sectaries of this our present age may iustely be iudged & how shamelesly obstinate they be who denie that to be a true & proper sacrifice which is as plainely affirmed to be such both by scripture it selfe & the true Interpreters ther of as in wordes & phrales they possible could declare to humane sense & vnderstanding. And with this

this I
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the E
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prof
wor
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of th

this I conclude the prooffe of the *major* of my
 fixt & laft argument framed directly againft
 the English Relion, & hence I paffe to thefe-
 cond parte of my treatife in which I will poſi-
 tiuely demonſtrate by fix other affirmative ar-
 guments the truth of the Roman faith nowe
 profefſed in the greater parte of the Chriſtian
 world framing & compounding my ſilogiſmes
 of the contradictorie propoſitions to thoſe
 which I haue vſed before for the confutation
 of the English faith, in this inſuing manner.



T H E

Et
ipsa
cana
minic
quida
sum



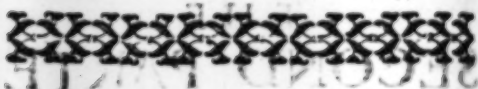


THE
SECOND PARTE
OF THE
CONVICTION CON-
taining the defensive
arguments.

-----*Adhuc excellentiorem viam vobis
demonstro. 1. Cor. 12. 31.*

ALTHO' in realitie & rigor of truth especially for the more learned sorte of people, ther is no necessitie of other prooffe of the truth of the Roman Catholike faith, then the disproofe which I haue alreadye made of the English Religion, in regarde that ther being onely their Religion & others here in question theirs being false, as I haue plainly demonstrated, ours must by unavoidable consequente be true, supposing two contradictories cannot be both true in one and
the

140 THE ONELY CATOLIKE CHVRCH.
the same matter or subiect: neuerthelesse for
greater satisfaction of the reader & more cleare
conuincement of the truth, I will breiefely pro-
ceed by positine & affirmatiue arguments in
defence of the Roman faith & Religion.



THE FIRST PRINCIPAL ARGVMENT.

IPropounde my first sylogisme in this forme
& manner.

That onely Religion is true which is truly
Catholike.

But the Roman Religion onely is truly Ca-
tholike.

Therefore the Roman Religion is the onely
true Religion.

The *Major* needs no prooffe, as being graun-
ted by our aduersaries, & being once admit-
ted with the *Minor* the other doth thence ne-
cessarily follow according to the rules of Lo-
gique, which teaches that the premisses being
true & truly disposed, the consequence can-
not faile.

The *Minor* which our Antagonists denye I
prone, because the Roman Religion onely
hath all the conditions required to true Catho-
licisme, that is it hath vniuersalitie of matter.

THE ONLY CATHOLIKE CHVRCH. 141
or object of faith; it hath vniuersallitie of time,
place & persons that professe it: & also it hath
vniuersallitie of the rule or reason which di-
rects the professors in the confession & exer-
cise of their faith, & with all it hath vnitie in
the same.

And first that the Roman Religion hath
vniuersallitie in matter it is most manifest for
that the aduersaries them selves can not deny
but that it comprehendeth by faith & beleefe
not onely all that is contained in the scriptures,
but also what soeuer els is proposed by their
Church as matter of faith, comprehended
either in the written worde of God, or diuine
traditions which are the vnwritten worde of
God: which is the most large & compleit vni-
uersallitie of faith that can be imagined, to the
latitude of which the object or matter of the
english faith comes not neare as being by them
limited to the bare scriptures onely. As like-
wise because they denie points which the Ro-
man Church maintaines for matters of faith.
As a Purgatorie, prayer to saintes &c.

Secondly, That the Roman Religion hath
vniuersallitie in the rule or reason which guid-
eth the professors of it in their true beleefe it
is also euident in regarde they neither beleefe,
nor refuse to beleefe any thing as matter of
faith for any other immediate motiue or cause
then for that it is proposed vnto them by the
infal-

infallible authoritie of their Church to be beleued or not to be beleued as the worde of God which is the prime & formall object of their faith, which generallitie or vniuersalitie of rule is so great & solid that it is impossible to imagin anie more ample & perfect in that nature.

Thirdly. This most constant & vniuersalitie of the totall rule of faith as it is but one onely in it selfe, so doth one onely agreeable & vniforme consent of faith necessarily flowe & issue out of it as from a most cleare fountaine, which is vnitie in the same faith among all & euerie one of the professors of it; supposing that according to true Philosophie, where the formall object is one, the actions tho' neuer so manie, must of necessitie be of one & the same species or nature, that which in supernaturall faith is yet more certaine & apparent, by reason the object of it is exceedingly more vniforme & vniuersalitie than anie naturall object is.

Fourthly. Vniuersalitie of tyme, place & persons is so manifestly founde in the Roman Religion; that the aduersaries themselves confesse that ther hath ben euer a visible Roman Religion in the world from the tyme of the Apostles euen to this present day: which yet if they were so impudent as to denie, all histories, all writings, all acts & monuments, euen the

the verie stones them selues in manie places
would quite conuince & confounde them.
Onely one exception or euasion they haue to
wit by alledgeing that altho' the Roman
Church for the space of the fure hundredth
first yeares was a true Church yea & the
mother Church of all the rest of the particu-
lar Christian Churches, as great King Iames Præfat.
mon.
doth ingenuously confesse, yet say they hath
it since fayled in faith, & of the Church of
Christ is turned in to the seat of Antichrist:
viz: when Phocas the Emperour gaue vnto
Boniface the third Pope of that name the title
of vniuersall Bishop.

This therefore is our Aduersaries common
allegation for prooffe of the supposed defection
of the Roman Church in matters of faith, but
so feeble frivolous & false that both they them-
selues, if they were not verie bleareyed, & all
others might as it were in a miroir, or perspe-
ctiue glasse clearly discover this by the viewe
of the successe of times to be but false colour
painting whereby to limmetheir owne inexcusa-
ble defection from that faith which they
founde vniuersallie established in the Christian
world when their first founders began to
broach their owne pretended reformation.

For first I say that if for either Phocas to
giue or Bonifacius to take the title of vniuersal
Bishop were to reuolt or make a defection
from

144 THE ONLY CATHOLIKE CHVRCH.
from the true faith or Church: then should
the whole Generall Councell of Calcedon
haue revolted from the true faith by offering
to attribute it to Pope Leo, as saint Gregorie
doth testifie: & if this had ben so hainous a
busines as our aduersaries contend, it is teme-
ritie to affirme or imagine that so famous a
Councell consisting of so manie graue & lear-
ned Bishops both Grecians & Latin & which
our aduersaries themselves admit for legitimate
would euer haue as much as mentioned such a
matter.

Lib. 47.
Epist. 32.

Secondlie. This being a matter of fact which
can not be decided by either scriptures or an-
cient Fathers on the Primatiue ages in regarde
it is knowne to haue happened after them
both: our onelie iudges must be those hi-
storians who haue made relation of this pas-
sage. Now those relators which are Anastasius
Bibliothecarius, Pulus Diaconus, Ado, &
venerable Beda, none of them affirme either
that Phocas did giue Boniface anie authoritie
of Primacie which he had not afore, nor yet doe
they or laye anie censure vpon the one or the
other for that action whatsoeuer it was.

Thirdlie. Certaine it is that neither Boniface
nor anie of his successors euer either claimed
or vsed in their publike acts or writings the title
of vniuersall Bishop: but rather all of them
humble themselves so farre as they ordinarily

stile

stile themselves no other then seruants of the seruants of God: howsoever that title & stile might be offered them or vsed by others for their greater honor & authoritie.

Fourthly. Suppose Pope Boniface & others his successors had accepted & vsed the title of vniuersall Bishop I meane in a true sense that is so as vniuersall Bishop signifies onelie Bishop or pastor of the vniuersall Church, what great & odious crime had this ben therefore to deserue the name of Antichrist, or vsurper of the supremacie in the vniuersall Church, since that both the title of head of the vniuersall Church, & the authoritie also of the head was attributed vnto precedent Popes long before the time of Phocas, as doth appeare not onelie by the testimonies of two famous Emperours Iustinian & valentinian, but also by the acts of the Chalcedon Councils that title is acknowledged in plaine termes. In so much that euene in those prime ages it was turned in to a common prouerbe, that the first seat that is the Roman seat was to be iudged by no man.

Iustinianus senior
in epist. ad
Io. 2.

Valentinianus
epist. ad
Theod. of
Prima sedes

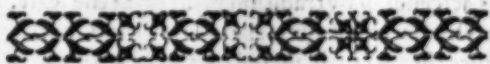
a nemine
iudicatur.
Vid. Concil.
chal.
in Epist.
ad Leo-
nem Pa-
pam. Vid.
Act. 1. & 3.

Fifthly. If Pope Boniface is to be accounted Antichrist by the professors of the English Religion because they feigne him to haue vsurped the title & power of vniuersall Bishop, how I pray will their Kings escape the same censure who haue receiued the title, & power of the head of the English Church from their prede-

146 THE ROMAN RELIGION ONELY
cellor King Henrie the. 8. who neuertheless
had no more power (nay much lesse) to con-
ferte it vpon them then the Emperour Phocas
had to declare the same, or the like to be due
to the Pope.

Lastelic. The truth is, that it is not founde
in anie of the foresaid historiographers or anie
others of the Roman Religion, that Phocas
gaueto the Pope eyther the power or yet the
title of vniuersall Bishop: but they relate onelie
that Phocas by his imperial edict did declare
against the presumption of Iohn Patriarch of
Constantinople that this title of head or
Bishop of the vniuersall Church was proper
to the Bishop of Rome but not to him, or
anie other: & moreouer that it was no way
due to the Bishops of the Constantinopolitan
seat or Church. And this onelie the cited au-
thors relate without anie mention of the wor-
des vniuersall Bishop, but onelie they mention
the wordes primate, prime seat, & head of the
Churches, or the like phrases, as may be seene
in their bookes. So that this is a grosse impo-
sture of the Nouellists of our time in vsing the
testimonies of these graue authors against the
Popes of Rome by miere cheating, & coun-
sage: & by this meanes in steed of prouing
their intent they proue nothing els but them-
selues to be miere Sycophants & deceiuers, to
whome supposing they publish to the world
the

the forsaide supposititious change of Religion made by Pope Boniface in the Romā Church, without either diuine or humane testimonie, more then their owne presumed & presumptuous authoritie, no prudent Christian ought to giue anie more credit then he giues to the incredulous & impious Iewes who calumniate Christ as a peruerter of the lawe of God because he established his owne most perfect Church & Religion in lieu of their Ceremoniall Synogog. And by this it is cleare that the *minor* proposition of this my first argument standes still firme & vnanferable to wit that the Roman Religion onelie is & euer was truelie Catholike, which is that I here intend to demonstrate.



THE SECOND PRINCIPAL ARGUMENT.

THIS my second argument I reduce to this forme of Sylogisme.

That onelie Religion is true which hath the true Canon of scripture.

But the Roman Religion onelie hath the true Canon of scripture.

Therefore the Roman Religion onelie is the true Religion.

The *major* doubtelesse is graunted as certaine by our aduersaries, wherefore it needes no further prooffe.

Cap. 8.

The *minor* which I knowe they denie, I proue because the Roman Church onelie hath that same Canon of scripture which hath ben generallie receiued in the Church both before & since the time of saint Augustin who in his second booke of Christian doctrine hath the verie same number & names of diuine volumes which at this present the Roman Church vseth & in former ages vsed since the time of the Apostles: which Canonical bookes saint Augustin receiued from the Councell of Carthage, & this Councell from Pope Innocentius the first of that name, who also had them as descending by tradition of all or at the least, of the cheefe & greater parte of the Church since they were deliuered to it by the Apostles, as I haue more largelie declared in the confutation of the English Canon, in which point I need not insiste any longer because the same arguments which I vsed for disproofe of it, abundantly serue for the prooffe of the *minor* proposition of this my positive argument, to wit that the Roman Church onelie hath that same Canon of scripture completely & intirely, which hath ben euer most generallie receiued in the Christian world.

THE



THE THIRD PRINCIPAL

ARGUMENT.

MY third reason for demonstration of the truth of the Roman Religion is this.

That Religion onely is true which hath the true interpretation & sense of scripture.

But the Roman Religion onely hath the true interpretation & sense of scripture.

Therefore the Roman Religion onely is the true Religion.

The *maior* of this syllogisme is allowed for true & questionlesse by both parties. The *minor* onely is in controuersie, for the more cleare proofe of which it is to be supposed, that both parties agree in this point to witte, that Church onely hath the true infallible interpretation & sense of scripture which hath the infallible assistance of the holie Ghost in that action: altho' in deed this agreement well considered is onely in *wordes*, for notwithstanding this it yet further remaineth controuersed betwix vs & our aduersaries in *whome* this speciall assistance of the diuine spirit resides whether in the Prelates & Pastors of the Church, duely *as* assembled or in euery parti-

150 THE ROMAN RELIGION HATH
cular person of the Church. In which con-
trouersie neuerthelesse both parties yet further
accorde that whersoever the foresaid true in-
spiration of God doth assist, ther onely is the
true interpretation of the diuine worde.

Besides this, it is to be supposed that ther ar
two manners, or two sortes of meanes, or
wayes by which people attaine to the true vn-
derstanding & sense of the scriptures. The one
is by a sole conference of one place of scripture
with another by euerie priuate ~~man~~ ^{man} or
woman learned or vnllearned by reading the bare
text of the scripture & iudging of the sense ac-
cording to the spirit which guides them good
or bad. The other way or manner of exposition
is performed not by a mere solitarie or priuate
conference & comparison of places of scripture
one with another, but both by comparing or
collating them in that maner, & also by an
exacte viewe of the expositions of the holie &
learned Fathers or doctors of all former tymes
& succeeding ages euen to the present tyme
in which the expounders liue, which forme of
proceeding as it is most manifest, neither is to be
performed by euerie private person authentically
& with infallible certaintie, but by the publike
Prelates & Pastors of the Church & especially
by the cheefe pastor of it. Now this being noted
& aduertised I proue the *mino* of my argumēt
with another silogisme in *the* manner.

That onely Church hath the true interpre-

tation & sense of scripture which receiveth it from the Preists, Prelates, & Pastors especially the cheefe Pastor of the Church succeeding linially frō the Apostles, by conference of places & viewe of expositions of the holie Fathers & doctors of all successiue ages from the Apostles to the end of the world & not by euerie priuat man or woman.

But the Roman Church onely receiveth the interpretation & sense of scripture from the Preists, Prelates, & Pastors especially the cheefe pastor of the Church in the forsaide manner.

Ergo, the Roman Church onely hath the true interpretation & sense of scripture.

The *major* of this syllogisme in which the difficulty consistes, I could proue first by scriptures which both in the old & newe Testament assigne this facultie & power to Preists, Bishops, & Pastors as gouernats & rulers of the Church with a strict commaunde for the people to obey them. But because I doe not here professe to make a pie exact & large discourse vpon that point, but onely intend briefly to make good & iustifie my former argumentation, therefore I remitt the rest of the places of scripture which I could alledge to be ^{such} as they are cited & declared by Bellarmin & other diuines, & will vrge onely that one text of S. Paule in his epistle to the Ephesians which is most cleare & pregnant for this purpose.

150 THE ROMAN RELIGION HATH
cular person of the Church. In which con-
trouerſie neuertheleſſe both parties yet further
accorde that wherſoeuer the foreſaid true inſ-
piration of God doth aſſiſt, ther onely is the
true interpretation of the diuine worde.

Besides this, it is to be ſuppoſed that ther ar
two manners, or two ſortes of meanes, or
wayes by which people attaine to the true vn-
derſtanding & ſenſe of the ſcriptures. The one
is by a ſole conference of one place of ſcripture
with another by euerie priuat Chriſtian man or
woman learned or vnlearned by reading the bare

TORN PAGE

by the cheete paitor or it now this being
& aduertised I proue the *mines* of my argumēt
with another ſilogiſme in *this* manner.

That onely Church hath the true interpre-

THE TRUE INTERPRETATION SCRIP. 151

tation & sense of scripture which receiveth it from the Preists, Prelates, & Pastors especially the cheefe Pastor of the Church succeeding linially frō the Apostles, by conference of places & viewe of expositions of the holie Fathers & doctors of all successiue ages from the Apostles to the end of the world & not by euerie priuat man or woman.

But the Roman Church onely receiveth the interpretation & sense of scripture from the Preists, Prelates, & Pastors especially the cheefe pastor of the Church in the forsaide manner.

Ergo the Roman Church onely hath the

interpretation & sense of scripture.

Now of this syllogisme in which the disputes, I could proue first by scriptures both in the old & newe Testament as in the facultie & power to Preists, Bishops, & as gouernours & rulers of the Church to make & commaunde for the people to obey. But because I doe not here professe any exact & large discourse vpon that point, I onely intend briefly to make good by my former argumentation, the first of the rest of the places of scripture which I alledge to be set forth as they are cited & used by Bellarmin & other diuines, & will shew that one text of S. Paule in his epistle to the Ephesians which is most cleare & pregnant for this purpose.

Bell. lib. 3.
de verbo
Dei c. 4 &
sequent.

Wherefore in his 4. chapter of this Epistle speaking of the Institution of the Ecclesiasticall Hierarchie by Christ, he saith thus. *And he gaue some Apostles, & some Prophets, & other some Euangelists, & others pastors & doctors to the consummation of the saints vnto the works of the ministrie, vnto the edification of the bodie of Christ, vntill we meet all into the vniue of faith, & knowledge of the sonne of God, into a perfect man, into the measure of the fullnes of the fulnes of Christ, that now we be not children waivering with euerie winde of doctrine in the wickednes of men in craftines of the circumuention of error. By which wordes it is manifest that our sauior among the rest appointed Pastors & doctors & them not onely for the Ecclesiasticall gouernement of the Church but also to deliuer the true doctrine of Christ to the people least if they were left to them selues in that particular of the knowledge of the true faith, they should fall into errors, & this was thus ordained by Christ not for anie limited tyme but euē vnto the consummation of the world in all ages. By which it is euident that since Christ our sauior (as the Apostle relates) ^{er} appoint this order & subordination of the ^{er} C^{er}gie in his Church for the gouernement & instruction of the members thereof in true faith & perfection of virtuous life; & as superiors to whome he commaunded them to obey according to that of the Apostle.*

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Obedite prepositis & subiacete eis. It is I say by
 necessarie consequence most manifest that
 Christs diuine pleasure also was that the com-
 mon people should not be their owne caruers,
 but should receiue the interpretation & sense
 of his diuine worde from those whome he
 himselfe designed for their rulers & superiors
 in all matters concerning the safetie of their
 soules, supposing as a certaine & euident truth
 that the whole structure & perfection of a
 Christian faith & life doth necessarily depened
 vpon the orthodoxe sense & meaning of the
 worde of God. That which the generall & per-
 petuall practice of the Church from tyme to
 tyme doth manifestly conuince, which in all
 occasions of controuerfie in matters of faith &
 manners hath vsed no other proceeding then
 by assembling of Councels consisting of the
 Prelates & Pastors & cheefely of the cheefe
 & supreme Pastors the Bishops of Rome ac-
 cording to their senerall tymes & standings, for
 deciding of doubts & questions broached by
 erroneous teachers: & that by declaration of
 the true sence of those places of scripture about
 which the controuerfie was begun. For so did
 the Generall Councell of Nyce vnder Pope
 Siluester expounde & declare to the whole
 Church & euerie particular member thereof the
 true sence of those wordes: *Pater maior me est.*
 And in the first Councell of Constantinople
 vnder

154 THE ROMAN CHVRCH ONELY HATH

Ioan.

Amos. 4.

Rom. 8.

Math. 26.

Philip. 2.

Ioan. 1.

Lib. 3. c. 4.

Potum
vitz.

Lib. 4. c.
43.

Qui suc-
cessionem
habent ab
Apostolis
cum Episcopa-
tus
successione
charisma
veritatis
certum se-
cundum
placitum
Patris acce-
perunt.

vnder Pope Damasus those: *Ego Dominus ser-
mans tonitru & creans spiritum.* And those:
spiritus postulat pronobis. In the Councell of
Ephesus vnder Pope Celestin against Nesto-
rius those: *Deus Deus meus quare me dereliquisti.*
And those: *habitu inuentus vt homo.* In the
Councell of Chalcedon vnder Pope Ieo against
Entyches those: *verbum caro factum est.*

To this I adde consent of Fathers who write
of this matter generally teaching this same do-
ctrine. S. Irenæus in his booke against heresies
saith thus. *We ought not still to seeke for the true
shepherds, which may easily be founde in the Church,*
since the Apostles haue most abundantly deposited
in it as in a rich storehouse all things appertaining to
truth, that all those that will may receiue liquore of
life, for it is the entrance into life, all others are
thefters & robbers. In which wordes it is plaine
that by the Church S. Irenæus vnderstandes no
other then the Bishops & cheefe Pastors from
whome as he teaches, the rest of the people
must receiue their doctrine. And therefore he
addes in another place that those (meaning Bi-
shops) who haue succession from the Apostles
ioynely with the succession of their Episco-
pate or Bishoprie receiued a certaine grace or
gifte of trueth according to the pleasure of God
the Father.

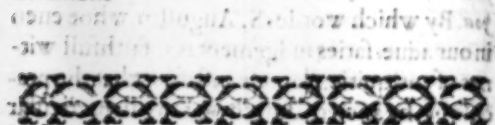
And in this same matter in like sorte S.
Augustin speaketh in his first & tenth chapter

of his second Booke against Iulian saying in the first place. I am now to performe that which is put in the third place of my disposition which is to subvert or destroye by the sentences of Bishops whoe haue handled the scriptures with great commendation or glorie, by the assistance of God, chrymatizations d Iulian. And a little after he addes of the same Bishops & Doctors, saying whom Christian people ought to antepose or prefer before your profane nouelties, & adhere to them rather then to you. By which wordes S. Augustin whose euen in our aduersaries iudgement is a faithfull witness of antiquitie, plainly testifies what the practise of the ancient Church was in this particular of the peoples receiuing the scriptures exposition & sense from their superiors & not from anie other priuate person or euery one by his owne reading & industrie, how soeuer he may seeme to haue the spirit of God for interpretation of his worde.

Cal. Instit.

And now by this (to omit other testimonies of Fathers to this purpose which cannot be included in so small a compasse) I conclude the whole confirmation & force of my syllogisme assuring my selfe that none of solid iudgement can firmly persuaade themselves (howbeit for temporall respects & to accommodate themselves to the current of the time they may exteriorly professe the contrarie) to be credible that Christ our Sauiour whose wisdom was diuine

diuine & infinit, should haue taught the professors of his faith to playe euerie man in his humor with the sacred scripture, & to haue committed the true authentickall exposition of it to euerie Iack & Gill rather then to his Preists, Bishops & cheefe commaunders of his Church in a linial succession from the Apostles, as being publike & visible ministers to whom it should obey especially in matters of faith & saluation.



THE FOVRTH PRINCIPALL

ARGVMENT.

MY fourth argument for positive prooffe of the Roman Religion is as followeth.

That Religion onely is true which hath a publike & knowne rule of faith.

But the Roman Religion onely hath a publike & knowne rule of faith.

Therefore to Roman Religion onely is the true Religion.

Touching the filogisme ther may seeme to be controuersie betwixt vs & the Nouelists

both

both in the Maior & the Minor wherefore I will proue them both seueralltho' breecfely as the nature of my disputation requires.

The *Maior* proposition I proue aduertising the reader by the way that by a publike rule of faith I meane such a rule as is cognoscible or as may be knowne to all sortes of people as well those which are alreadie members of the true Church & faith, as also to others who as yet being out of it desire by their conversion to be receiued into it. This supposed I argue in this manner:

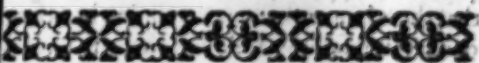
It is a necessarie propertie of the true Religiō to haue a publike & knowne rule of faith: Therefore the true Religion necessarily hath a Publike & knowne rule of faith.

The antecedent of the argument in which onely the difficultie of it cōsists, I proue because if the true religion hath not a publike knowne rule of faith it is impossible for such as want it to finde it in regarde that finding cannot be had but by seeking, & to seeke or inquire for that which is not so publike that it can possible be found, is to seeke & not to finde & consequently to labore in vaine. Now true Religion is of it owne nature such as may be found by those who endeuore to knowe it as daylie experience doth teach. And therfore our Sauior saith: *querite & inuenietis*, seeke & you shall finde: which sentence being generall, it cannot

158 THE ROMAN RELIGION ONELY
cannot be more comodiouslie vnderstanded
then of true Religion as being the most im-
portant businesse which people can inquire for
or seeke in this world as being the onelie way
to saluation.

Concerning the *minor* of both my Sylo-
gismes which in substance are one & the same
proposition, to wit that the Roman Religion
onelie hath the necessarie propertie of a true
Religion and not the English faith; that is a
publike & knowne rule of faith, it is most
eident for that the rule of faith which the
Roman Church proposeth to be followed is
the worde of God expounded by the publike,
visible, & knowne authoritie of the Bishops
& Pastors of the most vniuersall Church in
the manner & forme aboue declared in my
precedent demonstration: And not as the pro-
fessors of the English Religion teach to wit
by enerie priuate person in a sense secret &
onelie knowne to him who hath it: & which
cannot possible be anie more vnderstanded or
perceiued by others then the most secret cogi-
tations of an others mynde: All which as it
plainelie appeareth is quite repugnant & as it
were doth directly intercept the meanes or-
dained by God for the saluation of soules, who
out of his infinit bountie & mercie hath pro-
vided a way to Paradise so plaine & perspicuous
that euen children may be able to finde &
walkein.

HATH TRUE SUCCESS. OF PREISTS & BISH. 159
walken. And now by this the force of my
first argument remains confirmed & esta-
blished & the truth of the Roman Religion
convinced.



THE FIFT PRINCIPAL

ARGUMENT.

MY fifth positive argument I propose in
this manner.

That Religion onelie is true which hath
a perpetuall & disinterrupted succession of
true Bishops & Preists deriued from the Apo-
stles.

But the Roman Religion onelie hath
a perpetuall & disinterrupted succession of true
Bishops & Preists deriued from the Apo-
stles.

Ergo the Roman Religion onelie is the true
Religion.

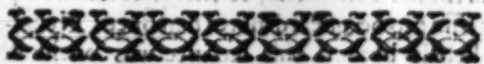
The *maior* I knowe not certainelie whether
the aduersaries will grant or no but in case
they denie it, I haue sufficientlie proued it
before in my demonstration of their want of
succession.

The *minor* in which the controuersie either
intirely or cheefely consistes; I proue first by
the

160 THE ROMAN CHVRCH ONELY
the same reasons & arguments I conuincd
in the fift principall Sylogisme of the first
parte of this treatise, that the English Reli-
gion hath no such succession from whence
(vpon the supposition in which we both agree
that there is no other true Religion but theirs
or ours) it infallible followes that the Roman
Religion onlie hath perpetuall succession of
Prelates & Pastors.

Secondly. I proue this succession in the
Roman Church by graunt of all or the grea-
ter parte of the aduersaries who most ordina-
rilie vse to distinguish betwixt succession of
persons & succession of doctrine leauing the
first for vs & claiming the second to them-
selues, altho' most falselie as I haue sufficiently
demonstrated in my negatiue argument vpon
this point. Yet if anie be so obstinate as to de-
nie the continuall succession of Pastors in the
Roman Church, let him onlie read saint Au-
gustin's epistle to Generosus & he will finde by
him related the names of all the Bishops of
Rome from saint Peter to Pope Anastasius
who the did sit as cheefe Pastor in the Church
of Rome. And the rest of the Roman Bishops
names he may finde in diuers moderne histo-
ries or Chronologies, & particularlie in Pla-
tina & Onuphrius: Yea & in the Centurists
or Centuriators who notwithstanding they be
aduersaries, yet we are content to admit them
for

for our Iudges in this particular of the personall succession of Pastors in the Church of Rome. And now by this & that which I have treated touching this same matter in my negative argument framed against the English Religion in the first parte of my disputation this argument also is sufficientlie declared to be founde & of approved force & efficacie.



THE SIXTH PRINCIPAL

ARGUMENT.

I frame my sixt & last principall argument in this manner.

That onelie Religion is true which hath & practiseth a true & proper externall sacrifice.

But the Roman Religion onelie hath & practiseth a true & proper externall sacrifice.

Ergo the Roman Religion onelie is the true Religion.

The *Præmissæ* which onelie is in question I have largelie proued already in the declaration & confirmation of my negative argument propounded against the English Religion in this point. To which I add this externall sacrifice is the essentiall parte of the externall service of

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God

162 THE CATH. ROM. RELIG. ONLY HATH
 God & the verie quintessence of Religion or-
 dained for a speciall acknowledgement of his
 supreme power, dominion & maiestie. And
 althou' it is true that Christ our Saviour offered
 himselfe in sacrifice vpon the Crosse for the re-
 conciliation of humane nature, which sacrifice
 was of farre greater estimation & value in the
 sight of God then all the oblations & sacrifices
 of the old Testament, & therefore had no ne-
 cessitie to be offered more then once; Neve-
 thelesse because this sacrifice was such a
 cheefelie for the redemption of man kynde &
 was not offered by vs but by him alone for vs,
 therefore it was further conuenient & necessa-
 riethat besides that singular & diuine oblation,
 there should be a quonidian & daylie sacrifice
 in the Church on our partes both for a perpe-
 tuall memorie of the former, & also for an
 externall protestation of our owne infirmitie,
 & the soueraine power & maiestie of him who
 created vs & conserueth vs by his continuall
 prouidence & managenion; & for a signe &
 testimonie of our gratitude towards him
 from whom we receiue essence, life, & mo-
 tion.

*1^{us} Sacri-
 ficiu.*

Sacrifice onelie is an honor peculiar to God
 alone of which he himselfe saith, *honorum meum
 alteri non dabo*. All other sortes of honor as
 prayers & prayse of their owne qualitie & na-
 ture

ture as common to creatures, for we may law-
 fullie both praye & prayse mortall men euen
 in this world, but sacrifice vnto them we can
 not, no not to the greatest Angell or saint in hea-
 uen. And in this cheefelie consistes the error
 of Gentils & Pagan people, which had not ben
 so grosse if they had not sacrificed to creatures
 but onelie giuen them supreme honor of laude
 & prayer. It seemes the verie instinct of na-
 ture taught men to sacrifice to God, & that
 God & sacrifice & in some sorte are correlatiues
 according to the saying of God himselfe of
 himselfe. *Si Dominus sum ubi est honor meus*,
 that worde *meus* signifies properly in other
 things & much more in this of sacrifice. Hence
 it is that no natio was euer so barbarous which
 if it did acknowledge anie kynde of God thou-
 neuer so false & absurde, did not honore him
 with sacrifice. And surely they commit no
 lesse crime then heigh treason against the di-
 uine supremacie who deprive God of the ho-
 nor of sacrifice; yea doublelesse they take a
 course to extinguish by degrees the memorie
 of that attribute & open the way to Atheisme
 who extinguish the exercise of an externall sa-
 crifice. If in the tyme of the old Testament sa-
 crifices were so frequent when God almightie
 conferred his giftes with a scarce & sparing
 hand: much more frequently & with farre more

164 THE CATH. ROM. RELIG. ONLY HATH
devotion & perfection ought a sacrifice to be
offered in the lawe of Christ, which is by ex-
cellencie named the lawe of grace because of
the infinit abundance of graces, favors, & be-
nefits which God powereth vpon those who
embrace the true faith & Religion supposing
that by how much the gifts be greater by so
much the acknowledgment ought to be more
exact & accurate.

Now for conclusion of my whole treatise I
aduertice the reader that I haue put all my ar-
guments in such a forme of Sylogisme as is
most cleare & obuious & of that nature that if
the premisses be once graunted for true, the
consequence most vndoubtedlie followes.
They be also in a mode & figure most knowne
& common. For these termes, *that Reli-
gion* are to be accepted for a kynde of vni-
uersal or indefinit subiect as signifying one
among manie indeterminately, & so every
Sylogisme is in Darij, which both in mode
& figure is one of the plaineth formes. Which
forme of argument I iudged most fit for my
purpose in respect my cheefe designe in this
matter is to conuince the vnderstanding of
the more intelligent & scholasticall sorte of
people in the truth of the Roman Religion,
& falsitie of the contrarie: who if they haue
so much ingenuitie in them as to yeald to
the

A PROPER & DAYLIE EXTERNA. SACRIF. 165
the truth when by iudicious meditation &
pondering of the premisses they shall finde it
discovered & set in their sight, I doubt not
but they will perceiue themselves by force of
the consequences concluded & captiuated in
obedience of faith, which is that onelie honor
or profit I hope & desire to reape of my la-
bors.

FINIS



APPROBATIO.

Viso testimonio, cuiusdam viri docti mihi
de fide & doctrina probe noti, quod testatur
tractatum hunc Anglicanum, qui inscribitur
Conuictio nouitatis & antiquitatis defensio,
nihil contra fidem aut bonos mores continere,
dignum eundem iudicavi qui prælo commit-
teretur. Datum Duaci 28. Nouembris. Anno
Domini 1632.

GEORGIUS COLVENERIUS
&c.



THE PRINTERS ERRORS.

Page 3. line 5. for Campian reade Campian.
And p. 40. in the marginal note for quo reade
que. The I rest remitte to the readers discretion.

510
tion
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Anno

149

S.

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